



EFFIGIES
GVILIELMI BRIDG

M. E. Obiit 1670

Phillip Hobbes sculp



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B R I D G E ' S

REMAINS,

B E I N G

VIII SERMONS.

- Viz. {
1. *Of Mans Blessedness.*
 2. *Affections rightly placed.*
 3. *How to walk with God in our Calling?*
 4. *Of good and bad Company.*
 5. *The Carnality of Professors.*
 6. *What our Work is, and how to be done?*
 7. *Soul resignation into the hands of God.*
 8. *The Dignity and Duty of Gods called ones.*

W. Roberts, Author.

By that Learned and Judicious Divine Mr. William Bridge, sometimes Fellow of Emmanuel Colledge in Cambridge, and late Preacher of the Word of God at Tarmouth.

This Book I received of Mr W. Roberts in exchange for Newtons Sermons. J. Smith

Designed by himself for the Press, as appears by the Marginal Notes, except the Eighth Sermon, which was the last that he Preached, was taken exactly in Short-hand, and Published by his Son-in-law, after they were perused by Mr. Greenhill.

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A TABLE of the Contents, with a brief Collection of the principal Heads in the ensuing Sermons.

I Sermon on

*Psal. 4. 6. Many there be that say, Who will shew
us any good? Lord lift thou up the Light of thy
Countenance upon us.*

Doct. **A** Gracious man doth count himself fully
happy in the enjoyment of God, and the
Light of his Countenance. Page 2.

The chief Particulars to be handled proposed. P. 3.

1. *There is a disposition in men to seek after happiness.*
2. *Men generally are mistaken in the matter of their
happiness, placing it in strength, health, beauty,
riches, honour, power, pleasure, knowledge, Moral
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2 Sermon on

Col. 3. 2. Set your affections on things above.

Doct. It is the duty of all the Saints to set their affections on things above.

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A 4

1. You

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4 Sermon on

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4. When

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4. *Thereby they may dishonour God more by their Carnality,*

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i. 1t

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2, *An ability.*

3, *Opportunity and occasion.*

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2. *With all his understanding in opposition to unskilfulness.*

3. *With all his affections in opposition to lukewarmness, and remissness.*

4. *With all his ability in opposition to all reserves.*

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2. *It is a rational thing we should do so.*

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2, *Which is the work of your Place, Calling, or Relation.*

3. *Which is directly contrary to that sin in which you*

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You have notoriously lived.

4. *Which you are spared or raised up for either from poverty or sickness.*

5. *Which you have special ability and opportunity to do above others.*

2. *You must observe where your true strength lies.*

3. *Take heed you do not think the way to Heaven is easie.*

4. *Let your Eye be much upon them who have done Gods work fully,*

5. *Converse much with the greatness of God.*

6. *Be sure you lay in against reproches.*

7. *Go to God to open your hand.*

Motives 1. *Whatever work is in the power of your hand to do that God will require at your hand.* P. 156.

2. *You do not know how soon he may take your work out of your hands.*

3. *The doing Gods work with all your might will be your comfort in the time of your death-bed-sickness.*

4. *It will make you rejoyce with all your heart in the blessings you have in your hand.*

7 Sermon on

Luke 23.46. *Father into thy hands, I commend my Spirit.* P. 161.

Explication. *Into thy hands, that is, into thy charge, care and tuition.*

Quest. *Why Christ did at this time especially commend and resign himself and soul unto God.* P. 162.

1. *Thereby he testified that he had not lost his confidence in God as a father.*

2. *Thereby he did commend the Souls of all those he died for into the hands of God.*

3. *Thereby*

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3. *Thereby he became an example unto us.*

Doctrine. *It is a good thing for us to resign our Souls into the hands of God, especially at the time of our death.*

P. 163^t

1. *It is Gods due and our duty.*

2. *It is a very profitable thing for us to do it.*

3. *Else we must be responsible for them our selves*

Quest. 1. *What benefit shall we get thereby?* P. 166.

1. *It is an inlet to many mercies.*

1. *What greater blessing can there be in this World then to enjoy ones self under God.*

2. *What greater blessing is there in this world, or in the world to come, then to enjoy God.*

3. *It is a great mercy and blessing to have your Prayers granted.*

2. *It is an in-let unto many graces and duties.*

1. *It opens the sluices of Prayer,*

2. *The more you trust to God in faith.*

3. *Thereby you shall be contented with your condition, whatever it be.*

4. *Thereby you will rejoyce in God, and mourn for sin at once.*

5. *Thereby you'll be able to answer your temptations.*

3. *It is an inlet unto many comforts.*

Quest. *How is this work to be done?*

P. 171:

1. *Not slightly and overly, but seriously & solemnly*

2. *Not forcedly and lastly, but freely and firstly.*

3. *Not partially and by halves, but fully & totally*

4. *It must not be done conditionally, but absolutely:*

5. *Not passively and in a way of submission only, but actively,*

6. *Not deceitfully and feignedly, but in all plainness and sincerity.*

7. *No*

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7. Not sinfull, but in well-doing.

Quest. 3. *When is this work to be done?* P. 175.

1. *This Work is to be done daily.*

2. *There are some special times and seasons which do call for this work.*

1. *When a man doth convert and turn to God.*

2, *VVhen called forth unto any great work, service and imployment.*

3. *VVhen in any great distress or affliction.*

4. *VVhen a man doth joyn himself to the Lord and his people.*

5. *VVhen a man hath sinned greatly and wandered from the Lord.*

3. *And most especially, When we come to suffer, and when we come to die.*

Quest. 4. *How and by what means shall I give up my self and Soul to God?* P. 179.

1. *Be sure that you do not give away your Soul from God to any thing else while you live.*

2. *Be sure that you make God your friend while you live.*

3. *Be sure that you get assurance that God is your friend and father.*

4. *Be faithful in keeping that depositum God now betrusts you with.*

5. *Use your self to do it every day.*

6. *Study the Sovereignty of God.*

7. *Behold this example of Christ being before you.*

ERRATA'S,

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O F
M A N S B L E S S E D N E S S,
O R T H E
B L E S S E D M A N.

Psal. 4. 6.

*Many there be that say, Who will shew
us any good? Lord lift thou up the
light of thy Countenance upon us.*



N this Psalm we are taught by
David's example, how to carry
and behave our selves in times
of danger : by *David* two
things are done, which are the
parts of the Psalm.

First, *He Prays, verse 1.*

Secondly, *He believes, which*

appears by,

1. His Exhortation to his Enemies. v. 2, 3, 4, 5, 6.

B

2. The

Of Mans Blossedness, Or,

2. The profession of his Faith, see the 7th v. to the end. Which profession of his Faith is illustrated by an Argument drawn *a dissimili*, v. 7. *many say, &c. but Lord, &c.*

3. By his own security in this time of trouble. v. 8.

Many there be that say, that is, not with the mouth onely, but by the language of their lives and practices; for even those that are Dumb, do say, Who will shew us any good? Who will shew us, or will make us to see or enjoy any good. The words note an ardency of their desire, Who will shew us any good? But I say, Lord lift thou up the light of thy Countenance or Face upon me; that is, shew thy love and thy favour to me. The Elevation of Gods Face or Countenance in Scripture phrase, doth note the Communication and Manifestation of the gracious presence and favour of God. For it is a Metaphor drawn from the rising Sun, scattering the beames of its light soupon inferiour Creatures, that thereby Life and Comfort is brought unto them. This David prays for, and chooses in opposition to the generality of mens desires; and so the Doctrine is this.

Though Men do ordinarily seek after something that may make them happy in this World; Yet a gracious Man doth count himself fully happy in the enjoyment of God, and the light of his Countenance.

'Tis true indeed, there is an happiness to be obtained (saith he) and ordinarily men do seek this happiness in the Crowd and Throng of the Creatures: But as for me, I do not place my happiness there, but in the clear enjoyment of God; what,

The Blessed Man.

3

ever therefore men say or do, inreference to their happiness; this is that I say, *Lord lift thou up the light of thy Countenance upon me.* So that though men do ordinarily seek after something that may make them happy in the World. Yet a good and gracious man doth account himself fully happy in the enjoyment of God, and the light of his Countenance, for the opening and prosecuting wherof.

1. I shall labour to shew you that there is a disposition in men, to seek after something that may make them happy.

2. That they are commonly mistaken in the matter of their happiness.

3. Yet there are a Generation of Men, who have found out true happiness, and are truly blessed.

4. Wherein this happiness doth consist, and why it doth consist therein?

5. How a man shall know, whether he hath ever been thus blessed, or enhappied with the light of Gods Countenance shining on him?

6. How he may attain hereunto?

As for the First, That there is a disposition in Men to seek after something that may make them happy. This Text saith,

Many say, *Who will shew us any good?*

By which many, we are, saith Dr.

Ames, to understand all Men; but

that cannot be, because here is an op-

Nemo est Mortalium qui habet in votis ut fruatur bono : hoc est, naturale est omnium creaturarum commu-

ne tendere in aliquem finem, sub aliqua ratione boni, finis enim & bonum convertuntur, homini autem maxime convenit, qui praeditus est intellectu, quo finem apprehendit ibi proponit & ad illum per media contendit. Ames in Psalm.

Agere propter finem est proprium creaturae rationalis; Aquin.

4 Of Mans Blessedness, Or,

position in *Dauids* practice, to the practice of this many; but his practice was not opposed unto all, but to the generality of Men generally; therefore there is a disposition in Men, to seek after something that may make them happy. In the beginning man was truly happy, and though he be now fallen from that happiness: yet there is a disposition in him still to grope after happiness. Ye see how it is with an House that is burnt down, though it be burnt down to the ground, there are divers pieces of Timber left, though scorched, and burnt, and spoiled, yet left: and so, though Man be fallen, and that goodly building which God Created at the first, be now burnt down to the ground; yet there are certain scorched and spoiled Principles left in him; and what more natural to Man, then to desire that he may be happy; surely therefore there is a disposition still in man, to seek after happiness. Look how far a man knows that a thing is good, so far he may act, and seek after it; because good is the object of mans will: but every man knows in general, that it is good for him to be happy.

utrum omnis homo appetat beatitudinem? It em quod beatitudo dupliciter potest considerari, & primo secundum communem rationem beatitudinis, & sic necesse est, quod omnis homo beatitudinem velit, ratio autem beatitudinis communis est, ut sit bonum perfectum, &c. Secundo possumus loqui de beatitudine secundum specialem rationem quantum ad id in quo beatitudo consistit, & sic non omnes cognoscant beatitudinem qui nesciunt cui rei communis ratio beatitudinis conveniat, ut per consequens, quantum ad hoc non omnes eam volunt. Aquin. 12.2. q. 5. a. 8.

It's true indeed, that naturally men do not distinctly know wherein their happiness lies; but as *Aquinas* observes, there is a general knowledge of happiness, and

and there is a distinct and right understanding of it. Now though all men have not this distinct knowledge of our happiness, yet all men have a general knowledge of it, and they know that it's good for them to be happy : surely therefore, there is a disposition in all the children of men, to seek after something that may make them happy. But,

2. *General.* Though there be such a disposition in men, yet they are generally mistaken in the matter of their happiness. *Many say, Who will shew us any good? But Lord lift thou up the light of thy Countenance, &c,* It seems then that there is a general mistake amongst men, in reference to this happiness; Is not he mistaken herein, that doth bless himself in the way of his sin? Some do so, *Deut. 29. 19.* Is not he mistaken herein, that doth bless the Covetous, whom God hates? Some do so. *Psal. 10.* Is not he mistaken that doth place his happiness in the enjoyment of the Creature? And who doth not so? Oh says one, if I can but attain to such and such an estate, then I shall be happy! Oh says another, I am now reviled, and reproched, if I can but clear my self, and come off with Honour, then I shall be happy! Oh says another, I have such and such an adversary, if I can but overcome him, then I shall be happy! What man is there that doth not place his happiness in one Creature comfort or another. Do not some place their happiness in Pleasure, some in Riches, some in Honour, some in Power, some in Health, Strength, and Beauty of Body, some in Knowledge, Wit, and Learning, some in moral Civil Life, and other excellencies! But if Happiness cannot be found in these, either singly or together, then surely there is a great

mistake amongst the Children of Men, in reference to their last end and happiness. Now what creature excellency is there in all the world, that can give this happiness to the Children of Men? Certainly none.

Vide Aquin. Sum. 1. 2. contra gent. 13. Sum. de beat. Anton. parib. ps. 1.

1. For will ye instance in the strength and health, and beauty of ones Body. Indeed our Health is the Salt of all the mercies and comforts which we do enjoy; but may not a bad and wicked man enjoy his health and strength, and beauty as well as a good man, and can any wicked man be happy; happiness consists in a stable good; but what more unstable and uncertain, then our health and strength, and beauty; Surely therefore our happiness is not to be found therein. Or,

2. Will ye instance in Riches, Wealth and this Worlds goods. It is the property of happiness, to be desireable for it self: It is that good thing which all things are desired for, and which is desired for nothing else; but Riches are desired for something else, not for themselves; and if it be a mans duty sometimes to part with them, and to despise them, then our happiness cannot consist in them, but we are sometimes to part with all these things for Christ; Surely therefore our happiness is not to be found therein.

3. Will ye instance in Honour, Fame and Credit in this World. What more uncertain then that, that is not ones own? Is it not a better thing to deserve honour, then to be honourable? But that is truly blessed which is best of all; and if it be more safe for a
man

man to be reproched sometimes, then to be applauded, then our happiness cannot consist in honour; but as *Seneca* says, *Beatus est qui contemnere potest & contemni*; He is an happy man that can contemn and be contemned. If I be reproched, then I learn to walk humbly; if I be applauded, then I grow proud thereby. And ye know what was the issue of *Hammans* honour; Surely therefore our happiness cannot consist therein, Or,

4ly. Will ye instance in power and outward greatness in this World! What doth more depend on others? That which depends on many other mens wills, cannot be my happiness, so doth all worldly power and greatness do; there is nothing better then our happiness. Now worldly power may be used to Evil; and that is better which cannot be used or abused to Evil; but so worldly power may be; Surely therefore our happiness cannot consist therein; Or,

5ly. Will ye instance in pleasure, which is the great *Diana* of the World, that is common to bruite Beasts, and can that make a man truly happy which the Beasts have. If pleasure make a man happy, then the more pleasure he takes, the more happy he is; but the more pleasure that a man takes, the more wicked he is. 'Tis the property of true happiness to elevate the mind, to innoble the Soul, and to justifie the Heart; but the more carnal pleasure a man takes, the more his mind is depressed, his Soul effeminated, and the less his heart is satisfied; Surely therefore our happiness cannot consist therein. Or,

Of Mans Blessedness, Or,

6ly. Will ye instance in knowledge, wit and wisdom, Solomon tells you, *that in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow, Eccles 1.* surely therefore our happiness cannot consist therein. Or,

7. Will ye instance in Moral Virtues, and in a civil Life, the more happy that any man is, the more he doth draw nigh, and is made like to God; but a man is not made like to God by Moral Virtues, or a Civil Life, surely therefore our happiness cannot consist therein.

Obj But though our happiness doth not consist in any of these alone, yet it may be that all these together can make one happy.

Omnes creaturae sine Deo, non possunt esse sufficiens obiectum humane beatitudinis. S. ar. de beat. disp. S: a. 1.

Solus Deus, sine consortio cuius creaturae, est sufficiens obiectum beatitudinis. Ib. S: a. 2.

Ans. Nay, for put all these things together, yea, put all the good things and comforts of this world together, yet they are not sufficient for to

make one happy; for take the good things of this world and abstract them from the enjoyment of God and though they be never so many, yet they are dependent things which do depend on another, and can that make you truly happy, which doth depend on another? Take all the blessings and comforts of the world together, and they cannot make a man godly that is ungodly, now can that make you happy which cannot make you good? What is there in the world, take it singly or in society with others, which is free from imperfection, and can that make you perfect which is in it self imperfect? the more that any superior

riour thing is mingled with its inferiour, the more it is defiled, is not Gold defiled by being mixed with Silver? Is not Silver defiled by being mixed with Brasse? Is not Wine defiled by being mixed with water? Is not Wheat defiled by being mixed with Chaffe? Now take all the Creatures in the World together and they are inferiour to your souls. Surely therefore you may be defiled, but you cannot be made happy or blessed thereby. Yet, Lord, how many are there that say concerning these outward things who will shew us any good? why? because they are mistaken in the matter of their happiness.

Quest. But how comes it to pass that men are thus mistaken in the matter of their happiness.

Ans. 1. Sometimes this mistake doth arise from ignorance of the right and true notion of happiness. If a Country man that hath heard of a King, go up to the Court, and see a Knight, or Lord, or Prince come out in fine and brave apparel, he saith, lo there is the King, because he knows him not by face, a general notion he hath of a King, but not having the true notion of his person, he is mistaken, and saith, lo, there is my King and Sovereign. So a man having heard that there is something that will make one happy, but not having the right and true notion of it he is thereby mistaken in the choice of his happiness, as for example; It is truly said that he that is happy hath what he would; now men turn this principle and say, he that hath what he would have is an happy man; and so if a wanton hath the embraces of his beloved, then he says, now am I happy, because I have
what

what I would; so if a Drunkard meet with his vain and wicked companion, he saith now am I happy, because I have what I would. Whereas in truth, as *Au-*

Si bona velit & habet beatus est, si autem mala velit & quavis habeat miser est. August. confess.

stin's Mother said, he is not happy that hath what he would, but he that wills aright and then hath what he would,

but because men are ignorant thereof, and have not the true notion of happiness in their hearts, therefore they are so mistaken.

2. Sometimes this mistake doth arise from the misapplication of the true notion of happiness. For what is happiness, but the enjoyment of that which doth command all things else? But now through misapplication of this notion, men say, Many commands all things, and therefore the more many I get, the more happy I am, and so are mistaken in the matter of their happiness.

3. Sometimes men are mistaken herein, because they measure their happiness by their own present want. For saith *Aristotle*, if you look into your experience, ye shall find, that if

Aristor. Ethic. l. 1.

a man be poor, then he thinks it an happiness to be

rich; if a man be disgraced, then he thinks it is his happiness to be vindicated, if a man be sick, then he thinks there is no greater happiness in the world then to have his health; and so men measuring their happiness by their own present wants are mistaken therein.

4. But ordinarily men are mistaken in the matter of their happiness, because they do not hearken to and

con-

consider what is spoken to them about true happiness. Famous is that story of *Crasus* among the Heathens, he was a King of a great Country, and tumbled in his Gold and Silver, and *Solon*, that Wiseman of *Greece*, coming into his Country, he desired to speak with him, and when he saw him, after *Solon* had seen and viewed all his wealth and glory, he asked him, Whom he thought to be the most happy man in the world. Imagining that *Solon* would have said *Crasus*. But

Τελλω τέτω μὲν παῖδες ἦσαν
καλοὶ καὶ ἀγαθοὶ πολλοὶ μὲν
ῥ' ἄλλοι ἀνθρώπων ἀνο-
λβιοὶ ἔισι, πολλοὶ δὲ μετρίως
ἔχοντες βίην τυχεῖς, vide He-
rodotus. lib. 1.

Solon answered, I think *Tellus* was the most happy man; *Tellus* saith he, why *Tellus*? because said *Solon*, he having Governed the Commonwealth well, and brought

up his child honestly and religiously, he dyed honourably. Well then said *Crasus*, but who dost thou think is the second happy man in the world? I think said he, those two Brothers, that instead of Horses, drew their Mother in a Chariot to the Temple. Whereupon said *Crasus*, what thinkest thou of me? I think says he, thou art a very rich man; but a man may be happy though he be poor, and a man may be unhappy though he be rich, for he may lose all his riches before he dye; and therefore, *ante obitum nemo*, I think none truly happy, but he that lives well, and dyes well; whereupon that Wiseman *Solon* was dismissed the Court with neglect: but afterward this *Crasus* making war against *Cyrus*, he was overcome by *Cyrus*, and being taken Captive he was laid upon a Pile of Wood to be burned to death, then lying on the Pile of Wood, he cryed out and said, O

Solon,

Solon, Solon. *Cyrus* enquiring what he meant, then he said, this *Solon* was a Wiseman of *Greece*, that told me, that happiness did not consist in riches, for they might all be lost, and a rich man might dye miserable, whose words said he, I then neglected, but now I find true, and therefore now I cry out and say, O *Solon, Solon*. And truly thus it is at this day, Preachers call upon men, and tell them, that our happiness lyes not in these outward things, and they doe not regard it. But there is a time a coming when men will cry out and say, O *Solon, Solon*; but for the present men will not hear and consider where their happiness lyes, and therefore they are thus mistaken in the matter of their happiness. But thus now you have heard, that men are mistaken, and how it comes to pass that they are so mistaken, and so I have done with the Second General, now the Third follows.

3. General.

3. Though men are generally mistaken in the matter of their happiness, yet there are a generation of men who have found out this happiness, and are truly blessed, many say who will shew us any good, but I say otherwise; plainly then, there are a generation of men that have found out this happiness, and are truly blessed; for those that the Scripture calls blessed, are blessed indeed. Now there are a generation of men whom the Scripture calls blessed, and if you would know who these are, I will instance to you in some particulars.

1. The Scripture calls them blessed, that have their
first

sins pardoned, *Blessed is the man whose iniquity is forgiven, and whose sin is covered.* Rom. 4.

Secondly, The Scripture calls them blessed, whom the Lord doth teach the mysteries of his Kingdom, *Psal. 94. 12. Blessed is the man whom thou teachest out of thy Law:* Mat. 16. 17. *Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it to thee but my father.*

Thirdly, the Scripture calls them *blessed that wait on the Posts of wisdom, and are made wise thereby,* Prov. 8. 35. *Blessed is the man that heareth me, and waiteth daily at my gates, watching at the Posts of my door.* Prov. 3. 13. *Happy is the man that findeth wisdom and getteth understanding;* so again, v. 18, *And happy is every one that retaineth her.*

Fourthly, The Scripture calls them blessed that are of a meek, humble, and a pure spirit, *Blessed are the poor in spirit. Blessed are the pure in heart. Blessed are the meek in spirit.* Mat. 5.

Fifthly, The Scripture calls them *blessed that do walk in Gods ways, and not in the ways of the world,* Psal. 1. *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth meditate, day and night.* So Psal. 119. 1. *Blessed is the man that is undefiled in the way;* and so again, Psal. 112. 1. *Blessed is the man that feareth the Lord, and delighteth greatly in his Commandments.*

Sixthly, The Scripture calls them blessed that suffer for Christ, his way, and truth, and name. Mat. 5. *Blessed are ye when men persecute and revile you for my name.sake.*

Seventhly,

Seventhly, The Scripture calls them *blessed that consider the poor Saints and people of God, who have bowels of love and compassions.* Psal. 41. *Blessed is the man that considereth the poor.*

Eighthly, The Scripture calls them *blessed that know and doe the work of their place and office, both to God and man.* John 13. 17. *I say unto you saith Christ, the Servant is not greater then the Lord, if ye know these things; happy are ye if you do them.*

Ninthly, The Scripture calls them *blessed that wait and prepare for the deliverance of the Churches, and the coming of Christ: behold I come as a Thief, blessed is he that watcheth and keepeth his garments.* Rev. 16.

Tenthly, The Scripture calls them *blessed that dye in the Lord, and are found so doing when Christ comes, blessed is that servant whom when the Lord comes he shall find so doing,* Mat. 24. *And blessed are those that dye in the Lord.* Rev. 14. 13. Do you therefore ask who is this blessed man, the man that is truly blessed, the Scripture tells you in all these particulars, so that doubtless there is a generation of men that have found this happiness, and are truly blessed, that is the third General, now the fourth follows.

Fourth General.

Beatitudo formalis consistit in fruitione beatitudinis obiectivæ, beatitudo autem obiectiva est Deus: quia est bonum perfectum satiens appetitum.

Wherein the true blessedness or happiness doth consist; the Text tells you, *in the light of Gods countenance and the shine of his face*; for look

wherein God did command the Priests of old
for

for to bless his people, - therein true blessedness must needs consist ; now if ye look into the sixth of *Numbers*, ye shall find that therein God commanded *Aaron* and his Sons for to bless the people, *verse 23.* on this wise ye shall bless the children of *Israel* saying, *The Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee ;* and if you look into *Psalms* 67, 1. ye shall find that when the Psalmist prayed for a blessing, he prayed thus, *The Lord be merciful unto us, and bless us, and cause his face to shine upon us.* Surely therefore the happiness and blessedness of man must needs lye and consist in the light of Gods countenance, and the shine of his face.

Object. But if our blessedness doth consist herein, then some of Gods own people are not blessed ? For God doth hide his face from some of them, and how many are there, even amongst the Saints that complain saying, *Oh, the face of God doth not shine on me.*

Ans. True they do so, and its possible that God may hide his face from his own Children for a time ; but what Child of God is there in all the world, but the face of God hath shined upon. It is possible that a Child of a natural Father, may never see the face of his Father, his Father may be dead before he is born ; but no child of God but hath seen his Fathers face : for what is the face of God but his favour ; and what is the shine thereof but the manifestation of his favour ; and when God pardoned his sin at the first, did not he manifest his love and favour to him ? And
doth

doth he not daily do it in supporting him with his Arm? In the times of the old Testament, the Saints did measure the favour of God too much by outward mercies and blessings, because the Land of *Canaan* was promised them as a favour from God, when the Enemy did break in upon them they said, That God did then hide his face from them; but ye know how it is with the day, if it be day the Sun shines, and though ye see not the beams thereof, yet you see the light thereof; so here, though you see not the beams of Gods countenance, yet if it be day with you, you see the light thereof. Now it is day with all the Children of God, they are Children of the day; and therefore whatever they say or think, there is none of Gods Children, but the face of God doth or hath shined upon.

Quest. But how shall I know that the face of God hath ever shined on my Soul, for there are many delusions about this matter? How shall I therefore know that God hath ever lift up the light of his Countenance upon my Soul?

5. *General.*

That is the 5th. General, therefore I shall now speak to that. *Ans.* If God hath ever blessed you in truth, then hath his face shined upon you; for his blessing and the shine of his face go together, as ye have heard. Now when God blesses a man, then he draws him nearer to himself. *Blessed is the man* (saith the Psalmist) *whom thou canst to approach unto thee*; when God blesses a man, then he makes him to encrease and multiply; if he bless him in his estate, then

then he doth increase and multiply therein; if he bless him in his parts, or gifts, or graces, or comforts; then he causeth him to increase therein: so at the beginning the Lord blessed Man and said, *increase and multiply*. And therefore if thou hast been such an one as hath lived at a distance from God, and now art brought nigh to him, and increased in thy gifts, graces, and comforts, then hath the Lord blessed thy Soul, and so hath shined on thee.

2. If God hath ever shined upon thy Soul, then he hath wonderfully irradiated and enlightened, and taught thy Soul the mysteries of the Gospel, which did never enter in thy heart before. *Psal. 67. 1, 2.* The Psalmist saith, *Be merciful unto us, and bless us, and cause thy face to shine upon us, that thy way may be known, &c.* And says the Apostle. *2 Cor. 4. 4, 6.* God that commanded light to shine out of darkness, shine into your hearts, to give you the knowledge of the glory of God in the face of Jesus Christ.

3ly. If this light of Gods countenance hath indeed shined upon your heart, then your other carnal kitchen-lights have been put out thereby. Ye see that when the Sun shines upon the kitchen-fire it doth put it out; so if ever God hath shined upon your Soul, there hath such a glory fallen upon your hearts, that thereby all your carnal kitchen-comforts and delights have been put out thereby.

4ly. If God have shined upon thy Soul in truth, then are you satisfied with the light of Gods Countenance, and yet your desire after it is the more increased. This seems to be a Paradox; but it is true, the more a man sees the light of Gods Countenance, the more he longs after it; and the more he longs after it

it, the more he is satisfied with it. *Shew us the Father* (saith *Thomas*) and it *sufficeth*; I have now that (saith the Soul) which doth make me happy: therefore I am fully satisfied, yet I have tasted such sweetness in it, as I cannot but thirst and long after more. Oh when shall I come and appear before thee, that I may be fully satisfied with thy likeness.

5ly. If the face of God hath ever shined upon your Soul, then there hath been a time when you were in the dark, and by the light of Gods Countenance your doubts and fears have been all dispelled at once; God never shines but upon those that have been in the dark; *God that commanded light to shine out of darkness, shine into your hearts*, saith the Apostle, and when God shines, then all your fears, and doubts, and objections are answered at once; not by degrees, and one after another, but the face of God answers all at once. As when the Husband comes home, though his Wife have had many fears that she should never see him again; yet when she sees his face, then all her fears and doubts are answered at once; So here, although you have had many fears that you should never see the face of God again, yet when his face shines, then all your doubts are answered at once.

6ly. If the face of God have ever shined upon your Soul in truth, then have you been thereby enabled to do and act some great thing for God, and you have had an heart given you to do it. *Cant. I. 12. When the King sits at his Table, my Spikenard sendeth forth the smell thereof.* By Spikenard here, we are to understand the sweet smelling fruits and graces of the Spouse of Christ. Now saith she, these graces send
forth

forth their smell when Christ sits at his Table : when I have the gracious presence of Christ, then are my graces most Odoriferous, then can I act and do that for Christ which I never could before, then my graces do send forth their smell, then can I do some great and special thing for Christ. And,

7ly, If the face of God did never shine upon your Soul, then you could and would not be so afflicted for the want thereof; *Ignoti nulla cupido*, if you had not tasted of this sweetness, you could not be so afflicted for the want thereof; but when you think that God hides his face from you, then you are as one that goes down to the Pit, and you say. Oh all the World for one smile from Christ. Lord, let me see thy face though I be a Beggar, and though I have no comforts in this World, yet let me see thy face, for I am not able to live without the light of thy Countenance.

8ly. And if ever you have seen the face of God in truth, then hath your heart been inflamed with love to Christ upon that account: for by him you had your address into the presence of God, by him and in him Gods face doth shine upon your Soul. God that commanded light to shine out of darkness, shine into our hearts, to give us the knowledge of God in the face of Jesus Christ. Though ye cannot behold and look upon the Sun in his full Glory; yet if you look upon the Water where the Sun shines, you may see the Sun. Now God shineth upon Christ, and in him you do see Gods face; and therefore if ever God did in truth shine upon your Soul, then hath your heart been inflamed with love to Christ upon this account; but if your heart were never inflamed with

love to Christ upon this score, if you were never afflicted for the want of Gods face and presence, if you never were enabled to do any great thing for Christ, if you never were in the dark in reference to your spiritual condition, if your desires after God were never satisfied and encreased at once, if your Kitchen-fire was never put out by divine irradiation upon your soul, if you have never been so blessed by the Lord as thereby to be drawn out of the world to himself and to be increased in spiritual things, then hath not God shined on you to this day, and therefore you are yet to seek for your true happiness.

Quest. But suppose the face of God never yet shined on my soul, or that it hath shined, and is now hidden, what shall I doe that the face of God may shine upon me, that so I may be made partaker of this true happiness and blessedness?

Sixth General.

Ans. That is the sixth General which I will only speak unto and conclude: Would you have this light of Gods countenance, and the face of God shining on you? then,

1. Be sure that you take heed of all the sins which do or have hid the face of God from you, *Isaiab 59. 1.* the Prophet saith unto the people of God, *Your iniquities have separated between you and your God, and your sins have hid his face from you;* is Gods face therefore hidden from you, look into your life and way, and consider what those sins are, and take heed thereof.

2. The

2. The way to have any mercy from God is to be upright in the desiring of it, *He will be a Sun and Shield to them that fear him, and no good thing will he withhold from them that walk uprightly.* Is therefore the face of God shining, the good thing that you desire? Take heed that you do not desire it, merely for the sweetness of it. It is a sweet thing to behold the Sun, much more the shine of Gods face, but if I desire it only for the sweetness of it, then I am not upright therein, take heed therefore of that.

Multi sunt gulosi spirituales.
Avila.

3. If you would have the face of God shining on you, then be sure that you stand where God shines and blesses. *Psal. 50. 2. Out of Zion the perfection of beauty, hath God shined;* and there, saith the Psalmist, *He commandeth his blessing and life for evermore.* What is his blessing, but the shine of his face, and how doth he command it. By giving it; there he commandeth his blessing. There then do you stand where the Lord blesseth and shineth.

4. In case that God seemeth to hide his face from you at any time, then walk wisely and humbly towards God in the time of his supposed absence, then lament after God and his presence, as the greatest loss in the world; then take heed of jealousies, and do not say God is gone and will return no more; then be much in obedience, and say, well, though I cannot see God, yet I'll serve him, and though I cannot enjoy him, yet I'll obey him; and if you carry it wisely and humbly towards God in the time of his absence, then will he return again unto you, and will cause his face to shine upon you. But,

5. Take

5. Take heed that you do not dig too deep into the earth, he that is much under ground cannot see the Sun, or the shinings of it : So if you be much in the world and under ground, you cannot see the face of God, and the light of his countenance; therefore take heed that you be not much under ground in your callings. And

6. Whatever frowns you meet withall from men, be quiet under them, and improve them : for usually God shines when man frowns. Do men therefore frown upon you, take their frowns quietly, and wait for a shining God now. And

7. Be sure that you do not frown nor look awry upon any that are Christs; for how should God look kindly on you, when you look unkindly on his? How should his face shine on you, when your face doth not shine on his. Therefore take heed that you frown not on any that are Gods.

8. Then throw your self down at Gods feet in a quiet resignation of your self unto God, for God will surely take them into his arms that doe throw themselves down at his feet. If I can leave my self at Christs feet, he will take me into his bosom, and I shall see his face; wherefore then throw your self down at Gods feet. And,

9. Pray, and pray much for the presence of God, and the shine of his face upon your soul, *let him kiss me with the kisses of his mouth*, saith the Spouse, ye have a command for this, *Psal. 105. 4. Seek the Lord and his strength, seek ye his face evermore*; and the Lord hath promised to give you this mercy: for look what God promised to his people of old, that he promiseth to you and to all his people, now *Ezekiel 39.*

29. he saith, *Neither will I hide my face any more from them; though I have hid my face from them for a time, yet I will not hide my face any more from them. Would you therefore have the face of God to shine upon you; go and pray, and pray earnestly for the face and presence of God, and say with David here, Lord, lift up the light of thy countenance upon me, and thus shall you be made partakers of this great blessing. And thus I have done with this Argument, The Blessedness of man, or the true blessed man.*

C 4

Affections



AFFECTIONS

Rightly Placed.

Collos. 3. 2.

Set your Affections on things above.



IN this verse the Apostle *Paul* doth exhort the *Colossians* and us by them, to seek and savour spiritual things. The Exhortation is expressed and answered; expressed in the first verse, *seek those things which are above*; and in the second, *Set your affections on things above*. It is enforced by divers arguments, the first is drawn from our Communion with Christ in his Resurrection and Ascension, *If ye then, as I have told you in the former Chapter, be risen with Christ Seek these things that are above, for Christ sitteth on the right hand of God.* 2. Argument is drawn from our

our Communion with Christ in his death, *Ye are dead and your Life is hid with God in Christ ? Therefore set your affections on things above and not on the earth.*

3. Argument is drawn from the danger of inordinate affection, for which things sake, *The wrath of God cometh on the children of disobedience,* verse 6.

Therefore mortifie your Members which are on the earth, Fornication, Uncleanness, Inordinate affection, verse 5.

4. Argument is drawn from our present relation, state, and condition, in the which ye also walked sometimes when ye lived in them. *But you also put off all these,* &c. verse 7, 8. So that the words of the Text are part of the Exhortation it self. *Set your affections on things above,* τὰ ἀνω φρονεῖτε.

By things that are above, we must not only understand Heaven, the joyes and the glories of it, but all spiritual and heavenly things also, which are to be enjoyed and obtained here, which are from above; because every good and perfect gift is from above, from the father of lights;

and whatever grace or spiritual enjoyment we have on this side Heaven, is the seed of that heavenly glory. Now these heavenly things we are to mind especially, φρονεῖτε, mind ye, but because the Apostle had called upon us, to seek these things in the former verse, and there is somewhat more in this then in the former, and the word doth not barely signify to mind a thing; but to mind it with favour; therefore we translate it thus, *Set your affections on things above,* according therefore to our Translation of the words, the

Doctrine

Vocabulum φρονεῖν duos affectus complectitur, actum mentis. sive intellectus de re aliqua cogitantis: atque actum voluntatis, sive affectus rem aliquam approbantis & amantis. Divergentius in Collos. 31.

Doc

trine

The Doctrine.

Doctrine is, That it is the
Duty of all the Saints, To
set their affections on things

above; they are in a special manner for to mind the same, and to savour them, and they are to have their conversation in heaven, their Treasure is there, and therefore there is their heart to be, and where our heart is, there our affections will be; for affections are the issues of the heart, as a mans heart is, so he affects, and as he affects so his heart is. I know it is

Explication

usual with Philosophers and
Divines, to place their af-
fections in *parte sensitiva*;

but if we look into them, we shall find that Affections in the general are these movings of the rational soul, whereby the heart is sensibly carried out upon good or evil; so as to embrace the one, or refuse the other. I say, they are,

1. The movings or motions of the reasonable soul, ye shall observe therefore, that when *Jerusalem* was much affected with the tidings of Christs birth, it is said all *Jerusalem* was moved? And when the Jews were affected with envy against *Paul* and the brethren, it is said they were moved with envy, why? but because affection is the motion or moving of the soul of man.

2. As it is the moving of the soul, so it is that motion of the soul whereby the heart is sensibly carried out upon what is good or evil, for every act or moving of the soul is not an affection, the soul moves towards a thing when it enquires into it, or doth will the same, but every act of the Understanding and Will is not an affection; but when the soul of man doth sensibly

sibly move, or is sensibly carried out unto good or evil, then it's said to be affected; and therefore saith the Church in the *Lamentations*, *Mine eye affecteth mine heart.*

3ly. As the Soul must be sensibly carried out unto what is good or evil, so it must embrace or refuse the same; for affections are of two sorts, Concupiscible and Irascible: by one we follow what is good, and by the other we do shun what is evil; the Lord hath placed several affections in the Soul; but all are the Servants and Ministers of Love. I Love a thing, and therefore if it be absent I desire it, if it be present I rejoyce and delight in it. If any thing do oppose the thing that I love, then I am angry with it, or do hate the same. So that Love is the great wheel, and as that moves all love, some in a way of embracing, some in a way of refusing. And so you now see what these affections are which we are to set upon *things above*; They are these motions of the Soul whereby a man is sensibly carried out unto good or evil, so as to embrace or refuse the same.

Quest. But how and in what respect are we to set our affections on things above, and not on things here below? What may we not at all affect the things of this life?

Answ. Yes, Ye may desire the things of this life, and desire is an affection; and ye may grieve at the loss of them, and grief is an affection. But,

1. Though in a good sense ye may affect them, yet ye may not affect them for themselves, in reference to Christ, in subordination to God, ye may affect them; but for themselves ye may not affect them: for

for where do you find in all the Scripture, that you are commanded to love the World, and the things of the World. *Husbands love your Wives, Wives your Husbands. Parents love your Children, and Children your Parents.* One man may, and must love another. But where are you commanded to love your self? Implicitely; indeed this is commanded, *Thou shalt love thy Neighbour as thy self.* But where have ye an express Commandment for to love your self, or where do you find in all the Word,

that you are advised to love your Money, your Gold, Silver, House, or

Non dixit nolite habere sed nolite diligere. August.

Land, and Estate? No where; Surely therefore you may not affect these things for themselves.

2. Though ye may affect the things that are here below; yet in comparison with Spiritual, and heavenly things, your affections to these things, is to be as no affection, but a *tanquam* onely; as the enjoyments of this World is but a *tanquam* unto heavenly enjoyments; and outward afflictions is but a *tanquam* to afflictions of the Soul. So the affection that is laid out upon these things, in comparison is to be but a *tanquam*. *Let him that rejoyceth, be as though he rejoyced not, and him that grieveth, as though he grieved not* (saith the Apostle) you may afford these outward things some relicks of your Love; and so much onely as better things leave, for what is too cool for God, is hot enough for them. *Toleramus potius presentia, quam diligamus*: says *Austin* *My Son* (saith God) *give me thine Heart. Thou shalt love the Lord thy God, with all thy soul, with all thy heart, with all thy might, and with all thy strength.*

Surely

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Surely therefore our affection to these outward things, is in comparison to be as no affection. But our affections are to be set and placed on things that are above, not on things that are below, *but on things above.*

Quest. But why are we thus to set and place our affections on things that are above?

Ans. There are many great and important reasons, all which are as so many proofs of the Doctrine.

Demonstration, 1. If you do not set your affections on Christ, and the things of Christ, you are no fit match for him; you will not be found marriageable unto the Lord Christ; that woman is not fit to be married to a man, whose affections are not drawn out, and knit to him; and if your affections be not drawn out to Christ, and the things of Christ, you are no fit match for Christ. Now we must all be espoused to Christ, and married to him, as the Church, so every believer is the true Spouse of Christ; but the Spouse of Christ ye cannot be, unless your affections be drawn out to him.

2ly. As you cannot be married to Christ unless your affections be set on him, and the *things above*; so you will never own him, unless your affections be set on him. 'Tis the duty of all the Saints, to own Christ, his ways, his truths, his ordinances; *He that is ashamed of me before Men, him will I be ashamed off, before my Father which is in Heaven,* saith Christ, Now look what that is which a man doth much affect, that he will own and not be ashamed of; but if a man doth not affect a thing, he will not own it, but will be ashamed of it; but we must own Christ
here,

here, or he will not own us hereafter. Surely therefore it is very fit and necessary, that our affections be set on Christ, and the *things above*.

3ly. If your affections be not set upon things above, they will never be drawn off from things here beneath; 'tis the gracious affection that doth mortifie carnal affection. Sin is ever truly mortified by the contrary good; the joy of the World, by the joy of Heaven; worldly grief, by Spiritual grief; the Snow is not melted, but by the warm Beams of the Sun; and the more your hearts are warmed and drawn out with love to Christ, the more your love and affections to the World will be mortified. Now is it not necessary that our affections should be drawn off from things here below. Surely therefore it is fit and necessary for us to set and place our affections upon Christ, and the *things above*.

4ly. If your affections be not set upon *things above*, spiritual and heavenly things, you will never press much after the knowledge and obtainment of them. Ye see how it is with a Child, if he have no affections to his book, he will never make a Schollar; and so if you have no affections to the things of Christ, you will never make a Schollar in the School of Christ. Great is the power of affections, as it's said of Conscience, *Magna est vis conscientiae in utramque partem*, Great is the force of Conscience either way, for truth or errour; so I may say of affections, *Magna est vis affectionum in utramque partem*, great is the force of affections either way, to put us on to evil or good. Look what a man hath an affection too, that he presseth after. Now is it not our duty to press after the knowledge of Christ. Surely therefore it is very
fit

fit and requisite that we should place our affections on things above.

5ly. If your affections be not thus set, you will never be zealous for God: for what is zeal but angred Love; it is faith one, *Divinae Charitatis fervor*, the heat of divine Love. Surely it is the top and extremity of affection. Now is it not our duty to be zealous for Christ. *The zeal of thine house*, saith he, *hath eaten me up, and shall the zeal of our own houses eat us up?* Zeal is commanded in opposition to Lukewarmness; *Be zealous therefore, and repent*, saith Christ to lukewarm *Laodicea*, but zealous we cannot be for God and the things of God, unless our affections be set on things that are above.

6ly. If our affections be not thus set on things above, you will never do any great thing for God. We read of *David*, that he gave 347. Millions, 382. thousand, 500. pound in Silver and Gold of his own charges, to the building of Gods house; for so the learned do compute the matter, a mighty great and a vast sum; but if you look into the 1st. of *Chron.* 29. ye shall see how this came to pass, that he gave such a gift. v 3. it's said, *I have set mine affections to the house of God; and because I have set mine affections to the house of God, I have of mine own proper goods given, &c.* And what is the reason that men give and do no more now for God; but because their affections are not set on the things of God, but if God have done great things for us; and Christ have suffered great things for us, shall not we do some great things for him; this ye cannot do unless your affections be thus set. Surely therefore it is our duty to set our affections on things that are above.

7ly. If your affections be not thus set, you can never please God in any thing that you do for God:

Affectum non vocem audit Deus. August.

Affectibus appropinquamus Deum. Tostat. in Math. Tom- 4. fol. 97.

for as he requireth truth in the inward parts, so he requireth that we should serve him with fervency of Spirit; *Be fervent in Spirit, serving the Lord.* Rom 12.11. As if no service could be acceptable

without the fervency of affection. *Cursed is every one that hath in his flock a Male, saith Malachi, and offereth a Female to God. Go and offer it to thy Prince saith God.* Do you think that I will accept your Female affections? No saith the Lord, if you would have acceptance with me, I must have the best, and the Masculine affections from you. Surely therefore it is very fit and necessary that our affections be set and placed on things that are above.

8ly If your affections be not set on things that are above, how shall your heart be knit, engaged, and united unto God, in opposition to all Apostacy. If you look into Scripture, you shall find there are three degrees of Apostacy. First, The Judgment watches. Secondly, The Affections cool. Thirdly, The Conversation grows worse. Accordingly men are said to Apostatize. Sometimes they are said to *depart from the faith.* 1 Tim 4. 1. There is the warping of the Judgment. Sometimes they are said to *loose their first love.* Mat. 24. *Iniquity shall abound, and the love of many shall grow cold;* there is the cooling of their affections. Sometimes they are said to make *shipwreck of a good Conscience, to forsake the assemblies of the Saints;* there is the declining in the Conversation.

But

But now if a mans affections be right set, they will keep both the Judgment and the Conversation: ye see that if a thing be intangled, it is more hard to loosen it, then otherwise. Now what is it that doth intangle the Soul and Heart of Man, but his affections; no man, saith the Apostle, *that goeth to war, intangleth himself*; that is, by Purchase or Marriage. So that 'tis affection that intangles, and the more we are affected with any thing, the more we are intangled with it; and the more our hearts are intangled with any thing, the harder it is to part, and to be loosned from it. Would you not therefore part or be loosned from Christ, and the things of Christ: then surely you must set your affections on him, and on things above. Thus upon all these considerations and reasons, ye see it is the duty of all the Saints to set their affections on things that are above.

Application.

Now if it be our duty to set our affections on *things above*, and not on things here below; then what an evil thing is it to set our affections on *things below*, and not on *things above*. Shall the Apostle in the name of the Lord, command us to set our *affections on things above*, and not on *things below*: and shall we set our affections on *things below*, and not on *things above*. What is this, but to walk contrary unto God? And hath not he said, That if we walk contrary to him, that he will walk contrary to us. Oh what an evil thing is it then, to set our affections on *things below*, and not on *things above*.

Object. But we do set our affections on things that are above; for we do truly affect the best things, and therefore we do set our affections on *things above.*

Answ. That is well! But are you sure that you do so?

1; It is an hard and difficult thing thus to set our affections on *things above*: For he that doth truly set his affections on *things above*, hath his Sympathy and Antipathy changed; look what that is which before he had an Antipathy against, that he now hath a Sympathy with; and that which he had a Sympathy with, that he now hath an Antipathy against. Now is it not an hard thing to change our Antipathies into Sympathies, and our Sympathies into Antipathies? Suppose a man hath an Antipathy unto some Meats, as Cheese or the like; is it not an hard thing to love that most, which he had an Antipathy or natural hatred unto? Thus it is when the affections are taken off from things below, and placed on *things above*. Surely therefore it is a very hard thing to have our affections to be thus transplanted and altered.

2. It is one thing to affect the best things, and to have some affections to the better things; another thing to set our affections on things that are above: its said of *Herod*, that he heard *John Baptist* gladly: there he had some affections to the better things, yet his affections were not set on *things above*. The Stony ground in the Parable, receives the word with joy; there is some affections to the better things, yet this is the not setting of the affections on *things above* plainly; yet its one thing to affect the best things,

things, and another thing to set our affections on things that are above. Yet,

3. Many there are who are deceived herein; for as some have gifts, part, and knowledge; and thereby think they are in the state of grace, when there is no such matter; so some having affections to the best thing, think that they are godly, when there is no such matter.

But by way of convincement in the 4th. place.
1. If men did truly set their affections on things that are above, then they would not be so indifferent in the things of God as they are: they would not so easily be put by in their endeavours after them. This setting our affections on *things above*, is ordinarily described in Scripture, by our *hungering and thirsting after them*. As the Hart panteth after the Water-brooks, so doth my Soul thirst after thee O God, saith the Psalmist. *Blessed are they that hunger and thirst after Righteousness*. Now when a man is hungry or thirsty, he is not easily put by; but there is an inward necessity unto the thing desired; I must have drink or I dye; I must have meat or I dye, there is a necessity, and it cannot be answered without the thing. But now though men say they do affect the best things, yet they are easily put by in their endeavours after them. Why! But because their affections are not set on things that are above.

2. If mens affections were thus set on *things above*, then they always carry these things about with them in their minds and thoughts; look what a man hath set his affections upon, that he carries up and down with him, wherever he goes still he is

^r36 *Affections rightly placed.*

hinking of it, and he cannot rid his heart of it; for his affections are set thereupon; but now men do not carry spiritual things about with them, they are not always thinking and minding of them wherever they come. Why! But because their affections are not truly set on them.

3/y. If your affection were thus set upon heavenly and spiritual things, then they would seek them in the first place: In the first of their age and time, in the first of their day and morning, in the first of their competition. If a man have a mind to a Journey, and his heart and affections be set upon it, he will be early up in the morning to go that Journey, or if he have any business to do that he hath set his heart upon, he will do it before any other: and so, if our affections be set on heavenly things, then we will mind them in the first place; but now men do not seek the Kingdom of God, and his Righteousness in the first place, but in the last place. Why! Because their affections are not truly set on things that are above.

4. If mens affections were thus truly set on things above, then they would be speaking of them, and love to hear others speaking of them. *I will speak of things concerning the King, saith David in the 45th. Psalm; for my heart is inditing, boiling, bubbling up a good matter.* And ye see this by experience, that a man or woman loves to speak of what they affect. If a mans heart be set on the World, and the things thereof, he loves to be speaking of them; if a womans affections be set on fine Cloths and fashions, she loves to be speaking of them, and to hear others speaking of them; for if ones affections

ons

ons be truly set on things above, he loves to be speaking of them; but now though men say they affect the best things, yet they are not usually speaking of them. Why! But because their affections are not in truth set on them.

5. Look what a man is deeply affected with, that that he is most indulgent to and tender of, he could not have a cold wind for to breath upon it. Affections blind the judgment. *Perit iudicium cum res transit in affectum.* Great affections take away the very judgment, infirmities are no infirmities to affection, love will kiss the warts of the thing affected; oh its exceeding tender of the thing affected. But now men are not so tender of the name of God, and spiritual things. Why! But because their affections are not set in truth upon things above.

6. If a mans affections were thus set on things that are above, then he would not be put off with any slight evidence of his interest in them. Look what a man doth much affect, that he will have a clear evidence of his interest therein, and will never be satisfied till he have a substantial and a clear evidence of it; but now though men, say that they do affect the best things, yet they will be satisfied with slight evidences of their interest in them. Why! Because their affections are not truly set on things that are above. Indeed men think they are, because they have some affections to the better things; but if all these things be true, as they are most certain, then surely many are

Hinc colligere possumus, illos omnes qui pollicentur sibi gaudia superna, cum interim non omnino sapiunt superna, quasi iucundo quodam somnio delectari, neque unquam illis rebus saturandos, qui nunquam sitire & esurire, ex animo solebant. Dav. in Collos. 3. 1: 2.

ceived in the great matter of the right placing of their affections.

Quest. But suppose our affections be set on things above, or suppose they be not? What then!

Ans. Then is your Portion accordingly; Look where your Treasure is, there is your Portion: if your Treasure be in Heaven, then is your Portion there, if your Treasure be in the Earth, then is your Portion there. And look where your heart and affections are, there is your Treasure. And therefore if your affections be set on *things above*, then is your Portion there; if on things below, then is your Portion there. Yea,

2. If your affections be set on things that are above, then may you know that you have an Interest in Christ, and in those things above. Affections are the Pulse of the Soul, if a man be alive, then his Pulse beats, but if his Pulse beats not, then is he Dead. For if your affections beat after things that are above, then are you alive to God; but if this Pulse beats not, then are you dead to God. Every man is as this Pulse is, alive or dead: every man is as his affections are, *animus cuiusque est quisque*, would ye so know whether ye be spiritually alive or dead. How doth this Pulse of your affections beat? I confess indeed, that *affectio est meretrix*, a man should not measure himself by any present affection, nor by the degrees of his affections, but by the bent of his affections he should, and by the favour of them; though I cannot know Strong water by the colour of it, yet by the tast and favour of it I may; and though I cannot know my Spiritual Estate by the degree of an affection, yet by the favour and bent of it

it I may. Therefore saith the Psalmist *Those that love the Lord hate Evil.* By this, saith the Apostle, shall ye know that ye are translated from Death to Life; because ye love the Brethren. And if ye look into Scripture, how doth the Lord distinguish the Godly from the Ungodly, but by the kind and bent of their affections? *Psal. 5 11. Let them that love thy Name rejoyce in thee. Psal. 1. His delight is in the law of the Lord. Psal. 112 1. Blessed is the man that feareth the Lord, and delighteth greatly in his Commandments.* If therefore your affections be not drawn out, and set upon things above, how will ye know that ye have any Interest in them? Yea,

3. And if your affections be not set on things above, what shall relieve you in the day of your distress? Look what you most affect while you are well, that must be your relief when you are sick; can you relieve your selves with the things here below, when you are sick or count to dye? But if you now set your affections on things above, then they will relieve you in the day of your distress.

*Terrena nec p'extitudinem
ferre possunt contineri, nec
fulcimentum in amenti, nec
fructum laboranti. Pari-
ficus.*

4. Then also you shall neither lose your affection nor the thing affected: if you set your affections on things that are below, you shall both loose the thing affected, and your affections too. Witness the case of *Jonah's Gourd*. Now our affections are precious things, too good to be spilt and lost; lost they will be, and

ὅλη τῶν ἀρετῶν.

spilt they will be, if set on any thing on this side Christ; but if they be set on things

above, you shall neither lose them nor the thing affected.

5. And for the present these affections will make the ways of God easie to you. Hard things are easie to great affections, easie things are hard to him that hath no affection to them. You see how it is with the Hunter that runs up and down all day long over Hedges, through Bushes, sweating and tearing himself, yet with much ease and sweetness, because he affects the game; but if a man be put upon a work which he hath no affection to, then it is hard to him though never so easie in it self. So spiritually, though the work of Mortification and Repentance be an hard work, yet it is easie to some, prayer easie, reading easie, meditating easie. why? because they have affection to these things: but if your affections be not set on things that are above, how shall the wayes of God be made easie and sweet unto you? But besides all these things, ye know that

6. God is a jealous God; and though Christ be a loving Husband unto every soul that is espoused to him, yet he is very jealous of mens affections. What man is not jealous of his Wife when he sees that her affections are placed upon another? And are our affections placed upon things below, what doth that do but raise the jealousy of Christ against us? Jealousie is the rage of man, what is it then in Christ? Now therefore as you desire, that the jealousy of the Lord Jesus may not be raised against you, that the ways of God may be made sweet and easie to you, that you may never lose your affections

fections, or the things affected, that you may have a standing relief in the day of your distress, that you may have full evidence of the interest in those things that are above, and that your portion may lye there ; Oh, *Set your affections on things that are above, and not on things on the earth.*

Quest. What shall we do that we may raise and draw up our affections unto these things above ? for our affections are indeed too much on things here below. How shall we draw them off from them, and draw them up to these better things that are above ?

Ans. You must be sure to get a new heart, affections are the movings of the heart ; an old heart cannot move unto things that are above ; First therefore you must get a new heart.

Affectiones bonas vel malas causat voluntas bona vel mala

August. tom. 5. fol. 169.

2. Then you must get knowledge of these things that are above, for *ignori nullam cupido, there is no desire of unknown things*, nor affections to them ; some desire knowledge and not affections, some desire affections and do not labour after knowledge. Give me knowledge hearted with affections, and affections headed with knowledge ; for as knowledge without affections make wicked men secure, so affections without knowledge make Godly men scrupulous. Study therefore to know more, and that knowledge shall

shall be a *light* and *lanthorn* to the feet of your affectionr.

3. If you would draw up your affections unto things above, then put your self under the most wooing discoveries of Gospel love. Wooings rowle out affections, Christ wooes in the Gospel, there doth the spirit also breath: and these motions of the soul can never be stirred up but by the moveing of the spirit on the heart, *Ezek. 1. 12. The living creatures went every one straight forward, whether the spirit was to go.* Now the spirit moves in the wooing dispensations of the Gospel, there then place your selves and give up your hearts unto these wooings.

4. And in case that any sensible dispensation fall upon you, either by affliction or enjoyment, let your *eye affect your heart*; affections are sensible movings of the so l, doth the Lord therefore speak unto your soul by afflictions or Sacraments, be sure that you improve these sensible dispensations to the working up of your affections unto things above.

5. And be much in meditation, for as reading and hearing doe beget knowledge, so meditation doth beget affections; either therefore you are in company, or you are alone; if you be in company mutual Exhortation will quicken your affections unto what is good; if ye be alone, then sit and meditate on the things that you have heard, or read, or seen, or done, and thus your affections will, and shall be raised unto things above.

Quest.

Quest. But my affections are most unsteady, though^b they be raised to day, yet they are down to morrow ; what shall I do that I may so set my affections on things above, that they may be settled on them.

Ans. In case your affections have been raised, Then, 1. take as much pains to keep your affections up, as you did to raise them up And

2. In case you feel your affections begin to cool and decline then stir up your self, and the grace of God that is in you. The Prophet *Isaiah* complains that none stirred up themselves to take hold on God. The like complaint may we take up now ; for what is the reason that our affections dye, and cool away after raisings of heart, but because we doe not stir up our selves and hearts to take hold on God ; in case therefore that your affections doe begin to abate and cool blow them up afresh, and stir up your selves thereunto.

3 Be sure that you make use of the varietie in the ways of God, which he hath given you, *varietas refocillat* ; *variety is refreshing and affecting*, God hath given us divers ordinances to be exercised in, that if we be dull and weary in one, we may go to another, if you be weary in prayer, you may go to reading; if weary in reading, then go to meditating ; if weary in meditation, you may go to conference ; if you will spend your self only in one duty, there will grow a dulness and deadness upon you ; but if you exercise your self according to that variety which God hath given you, your heart will be kept up with an holy freshness unto things above. But,

4. Because that we are much affected with new things, therefore study the words and works of God much, and be always digging in them, then some new truth, or new discovery will arise upon you, which will affect your heart, and ever heap up your affections unto things above. And

5. In case that you have any great affections unto what is good, be sure that you labour more and more to refine that affection; things refined keep longest, Distilled Waters keep longer then the leaves out of which the waters are distilled; if ye have Rose leaves they will not keep fresh so long as the water that you distill from them; those affections that you now have, it may be, are sweet unto you, but they are as the Rose leaves, somewhat of a drossier matter, which doth adhere to them, if you would now take those very good affections and Refine or Distil the same, then would they keep the longer. Go then and carry in your Rose leaves unto Gods-Still, and labour more and more to refine your best affections. Thus your affections shall not only be set on things above, but be settled on them.

And my Beloved, is it not a good and blessed thing to have sweet and large affections for good? Surely it is a great mercy to have large affections in good and for good; some of us have had large affections to the things of the world, and shall we not have as large affections unto things that are above. Old men generally want affections, and young people doe abound therein; but what will all our affections doe us good, if they be set on things here below? Alas we shall but lose them, and the things affected too. But if you
set

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set your affections on things above, you shall neither lose your affections, nor the things affected. Wherefore let us all receive this Exhortation, *Set your affections on things above, and not on things on the Earth.*

How



How to walk with God in our Callings.

1 Cor. 7. 20.

Brethre:n, let every man wherein he is called therein, abide with God.



IN this Chapter the Apostle speaks to a Case of Conscience, Whether it be lawful for the Believing Wife to depart from the Unbelieving Husband, which he resolves Negatively, *verse 10. If the unbelieving will depart, let him depart, saith the Apostle, verse 15. but a Believer may not depart; which he perswadeth unto by divers Arguments. The first is taken from the profit or good that the believer may doe by his continuance, verse 16. for what knowest thou O Wife, whether thou shalt save thine Husband. The second is taken from the call of God*
unto

unto that condition, v. 17. *But as the Lord hath distributed unto every man, as the Lord hath called every man, so let him walk*, and this is our duty : for saies he, so I ordain in all the Churches. Why, but suppose a man be called being a Servant, is he to abide therein ? Yes, saies the Apostle, verse 20. *Let every one abide in the same calling wherein he was called.* Art thou called being a servant, care not for it, but if thou maiest be made free, use it rather ; for verse 22. *He that is called in the Lord, being a Servant is the Lords Freeman* only saith he, *ye are bought with a price ; be not ye the Servants of men, serving men only, but the Lord in them.* And so Brethren, let every man wherein he is called, abide with God by calling ; so the Apostle doth understand that state and condition wherein God hath placed us. We do ordinarily take the word calling for our civil imployment, and outward occupation ; but the Apostle takes it here for our outward state and condition, yet not excluding, but including the other, for there is no state or condition that we are called unto, but some occupation, imployment, or calling, is to be used therein, and therefore in speaking to one of these, I shall speak to both and so the Doctrine is this.

That it is the duty of every man to abide or walk with God in his calling, take calling for your state or condition, or take calling for your ordinary way of imployment ; the Doctrine is true, that it is our duty to *abide or walk with God in our calling.* It is commanded in the 17 verse, *As the Lord hath called every one, so let him walk.* It is commanded again in the 20 verse *Let every man abide in the same calling wherein he was called.* And it is commanded
again

again in the 24 verse, *Brethren let every one, &c.* Surely therefore there is some great concernment in this, and the 20 verse he saith, *Let every man abide*, but in the 17 he saith, *as the Lord hath called every one, so let him walk*; and saith the Text, *here let him abide with God*. Plainly then, it is the duty of every man to walk or abide with God in his calling. For the prosecuting of which Truth, I shall labour to shew you,

First, That it is a great mercy for a man to be placed in a good, lawful, and honest calling. A good calling is a great mercy.

Secondly, That a man being so placed, is to abide therein.

Thirdly, That it is our duty to walk with God in our calling.

Fourthly, What a man should do, that he may walk with God in his calling.

Fifthly, I shall give you some motives and encouragements to provoke you to this work of walking with God in your callings.

First, therefore I say, A good calling is a great mercy; it is a great mercy for a man to have an honest, good, and a lawful calling: whether you take the word calling for the calling of condition, or for the calling of employment, it is a great mercy to be planted in an honest and a lawful calling. For,

First, This was the condition of *Adam* in the State of Innocency; then the Lord set *Adam* for to Till the Ground; he gave him an employment in the State of Innocency, and there was nothing given him in the State of Innocency, but mercy; whatever God called

called him to, or put him upon before the Fall, was mercy: now in that state God put an employment upon him, Employment did not come in by the fall. It is not a badge of that conquest that the Devil made upon us by the fall; Therefore an honest calling is a great mercy. For thereby,

2/y. A man is kept from idleness Idleness is the nurse of all wickedness, our vacation is the Devils term.

Homines nihil agendo, &c. Men by doing nothing, learn to do evil.
Homines nihil agendo mala discunt agere Sen.
Quum est vera hominis sepultura. Idleness, saith the Hea-
then, is the burying of

a living man, *Hic situs est*, when a great Senator of Rome would go live privately in his Country house, that he might be more retired, *Seneca* coming by, said, *Hic situs est*, Here lyes such a man, as you say over a Tomb, Here lyes such a man, and there lyes such a man, so said he, *Hic situs est Vacua*, here lies *Vacia*, for Idleness is the burial of a living man, but what more contrary to a man then to be buried alive. Now the honest lawful employment or calling will keep ever from idleness. Yea,

Thirdly, thereby also a man shall be kept from busie bodiedness, and too much meddling; the more idle a man is, the more apt he is to be too busie and meddling with others matters Mark therefore I pray now they go together in 2 Thes. 3. 11 *We hear that there are some which walk among you disorderly working not all, being busie bodies; working not at all, and yet overworking, being busie bodies, how should this be cured? Why saith he in the next verse, Now them that are such, we command and exhort by our*

Lord Jesus Christ, that with quietness they work and eat their own bread. Either a man must eat his own bread, or he will eat anothers; if he eat anothers constantly, that will be uncomfortable, if he would eat his own bread, then let him work; if he do not work when he should, he will be at work when he should not; he will meddle with others matters, and be a busie-body. Now therefore I command and beseech you in the Lord (saith the Apostle) that every one work. Thus shall a man be freed from busie-bodiness. Ye,

Fourthly, A lawful honest calling both of condition and employment is Gods ground. As no calling is the Devils ground; so a good and honest calling is Gods ground. As an unlawful Calling is the Devils ground; so a lawful Calling is Gods ground. And Look when a Man is out of his Calling and place, he may then say, what do I here on the Devils ground. And look when a man is in his place and calling, then he may say, what dost thou here Satan, tempting me? This is none of thy ground, this is Gods ground to me. And so it is indeed, for there God will appear to men. God did appear to the Shepherds bringing the news of *Christs Birth*; But where did he appear to them, but in their calling? They were keeping Sheep, and suddenly they heard a noise of heavenly Angels. He did appear to *Peter and Andrew* in their Callings, to follow Christ, but where did he appear to them, but in the way of their Callings? They were casting their Nets into the Sea, and Christ came and said to them, *Follow me, and I will make you fishers of Men*. Calling ground, is appearing ground; there God appears unto his People. Surely there

therefore it is a great mercy to be on this ground, to have an honest lawful calling and employment. And that is the first thing.

2. Now Secondly, A man having an honest and a good calling, he is to abide therein. *Let everyone abide therein*, saith the Apostle, here again and again. Now for the opening of this, I shall briefly speak unto these four things.

1. That there is an aptness in us to change or lay down our Callings.

2. That it is not absolutely unlawful so to do.

3. Yet ordinarily a man is to abide in his Calling, and not readily to be removed from it.

4. I shall answer to some objections, or cases of Conscience about the change or relinquishment of our calling.

First, Therefore there is an aptness in us to change or lay down our Callings, &c. Why should the Apostle three times one after another, call upon us to *abide in our callings*. And if ye look into *2 Thes. 3.* ye shall find that as soon as the Apostle had commanded the *Thessalonians to work, and eat their own bread by working. verse 10.* he presently adds, *But ye Brethren, be not weary of well doing.* Why so! But because there is an aptness in us, and an itching disposition to leave and desert our Callings

2. But it is not absolutely unlawful for a man to leave, or to change his Calling. This in some cases thou mayst do, says *Pet. Mart. Modo teipsum non queras, vel temere agas;* so that you do not seek your self, nor be rash therein. For possibly a man may be qualified for higher employments then his

own calling bears. In this case *David* left his calling of a Shepherd, and became a King. *Amos* left the calling of a Herd-man, and became a Prophet. The Apostles left the calling of their fishing, and became Apostles. Possibly a man may be qualified for better and higher employments; and in that case it is lawful to change or leave his calling. Or,

Si ad magistratum vel ecclesiae regimen accersitus fueris iusta ratione, tum tu ipse non es qui te transferas ex una vocatione in aliam sed a Deo promoveris. S.c. ab aratro ad consilium volens Romdis. Pet. Mart. in Cap p. 96.

2. Possibly a man may see the same hand of God leading him out of his calling, which did bring him in to it. So when *Noah* had the same Command to go out of the Ark, that he had to go in, then he went out, but not before; though the Waters were gone off the Earth. Now sometimes a man may hear the same voice of God, leading him out of his calling, which did bring him in; and in that case it is lawful for a man to leave or lay down his Calling. Or,

3. Possibly the Porter that standeth at the door of a mans Calling may let him out; there are Porters which God hath set at the door of every condition; if a man be a single man, and would change his condition, and his Parents are unwilling, then he may not go out of that calling or condition: For the Parents which are the Porters of the door do not open to him. There are Porters at the door of every condition, possibly this Porter may open the door, and then it is lawful for a man to change or lay down his Calling. Or,

4. Possibly a man may be forced through want,

to change or desert his calling. *Paul* though a Preacher and Apostle, was sometimes forced to work with his hands. And though *Musculus* was a good and excellent Preacher, yet he was sometimes forced to work, and to dig in the City Ditch or moat, for his living.

Idem statuendum est, cum aliqua gravi necessitate compelleris, & subeas novas condiciones. Pet. Mar. ibid.

Possibly I say, a man through urgent necessity and want, may be forced to leave or desert his Calling; and then, and in that case, it is lawful for him to do it: So that it is not absolutely unlawful for a man to change or lay down his Calling. Yet,

Thirdly; Though it be lawful in some case to do so, yet ordinarily a man is to abide in his calling, and not readily to be removed from it: for a good calling is the Lords gift.

I. It is God that calls a man to that state, condition or employment. Now a man should not readily leave or desert that calling or employment which God hath called him to, or owned and blessed him in. For how do I know whether God will own or bless me when I shall desert that Calling, wherein he hath appeared unto me. 'Tis my Duty to follow God, and not to go before him; as God hath distributed to every man. As the Lord hath called every man, so let him walk. God doth distribute and carve out our callings for us. Has the Lord therefore called me to a place or employment, then am I with thankfulness to walk therein. 'Tis not for the private Souldier, saith *P. Mar.* to appoint his own station; but look where he is set by his Commander, there he is to abide. Has the Lord there-

fore set me in this or that calling or employment, then am to wait on God, and abide in it, and not readily to be removed from it.

2. There is no calling either of employment or condition, but God may be served and enjoyed therein. No calling or employment so mean, but a man may honourably serve, and comfortably enjoy God therein. Art thou called being a Servant, care not saith the Apostle; Why! For he that is called being a Servant, is the *Lords Free-man*. verse 22. Likewise also, he that is called being free, is the *Lords Servant*. I remember I heard a Preacher say some 25. years since, that a man is never ashamed of his Calling though it be never so mean, but a man is ashamed of his sin, although he be never so great. If says he, you call a man Tincker or Cobler, yet he is not ashamed thereof, because it is his Calling; but if you call a man Drunkard, or Adulterer, he is ashamed thereof, because that is none of his Calling. A man may honourably serve God in his Calling, though it be never so mean, and he may comfortably enjoy God in his Calling although it be never so great.

Object. But that is the reason why I would lay down my Calling, because I cannot serve God so well therein. I meet with many Temptations, Provocations, and Impediments, which hinder me in the service of God; if I were free from this Calling, then I should be more free for God, and should be more free from those snares and provocations that I now meet with. But for answer:

Ans. Are you sure of that? *Luther* tells us of a certain man that was given to anger, and to avoid pro-

provocation, he would go live alone, as an Hermit; and going to the Well with his Pitcher, somewhat displeased him, and he threw down his Pitcher, and he broke it in Anger, which when he had done, and reflecting on himself, and his own actions, he said, Well, now I see it is not in my condition, but in my heart and self, that doth cause anger and provocation; therefore I will return to my calling again. And when men speak at the rate of that Objection, What do they do; but lay the fault of their anger and provocation, upon their condition, and excuse themselves. But our Saviour saith, *That that comes from within, that defiles the man, not that which comes from without.* 'Tis not the condition or the place, or the employment or calling that defiles the man, but that that comes from within, that defiles the man. Mr. Greenham being asked whether

a man might avoid the doing of a thing whereunto he is called; Greenham or Calling.

because he feels corruption in himself. He said, In avoiding Society, you shall cover, but not cure your infirmities; and though you depart from men, you cannot go out of your self, 'tis not the use of the Creatures, but the love of the Creatures, that hinder from good. I never look said he, for a better estate then that wherein I am; but I oft prepare for a worse. And I pray tell me, Beloved, was not Joshua (when Moses dyed, and he was to lead the people into Canaan) a man of great employment. Yet even then (saith the Lord to him) *this book of the Law, shall not depart out of thy mouth, but thou shalt meditate therein day and night.* Josh. 1. 8. And was not David a man of great employments?

yet, says he, *At Evening, Morning, and at Noon-day will I pray, yea seven times a day; yea I meditate on thy Law all the day long.* Surely therefore our hinderance to good, doth not lye in our calling, place, or employment; but it lies within our selves. And therefore why should we lay down our callings to be rid thereof.

Object. 2. But this is not my reason, I know that a man may serve God in the worst of honest callings, but callings are made for maintenance. Now I have enough to maintain my self and mine; and therefore why may not I now lay down my calling?

Ans. Because you are mistaken. A calling is not onely to maintain your self and your family, but it is an ordinance of God to preserve and keep you from Idleness: whereby you are not onely to maintain your self, but to help others. And therefore ye find that *Paul* saith, *he wrought with his hands;* not onely to maintain himself but others. *Acts 20. 34.* *You know (says he) yea, your selves know, that these hands have ministred unto my necessities, and to them that were with me.* He did not onely work occasionally to maintain himself, but others also. And if ye look into the 4th. chapter of the *Ephes.* The same Church that he spake to in the 20th. of the *Acts*, ye shall find that he layeth his injunction on them and us. *Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* verse 28. Surely therefore a calling is not onely appointed to raise a maintenance for our selves, and therefore though you can live, & have outward means enough to maintain both you, and others,

yet

yet you may not therefore leave or desert your calling; it is that trust that God hath committed to you, and you must make good your trust.

Quest. But though I may not leave my calling altogether, yet may I not leave it for a time, that on the week day I may go and hear and enjoy the ordinances.

Ans. Yes surely, for man is not made for the calling, but the calling is made for man. Ye read of a converted Woman in the 4th of *John*, that when she had a taste of Christs Preaching, she left her Pitcher or Pail, and went and called others to hear the same. And so, though you do not break your Pail or Pitcher, yet you may leave your Pail or Pitcher for a time, to tend on the words of Christ. Did not the *Jews* go up three times in the year to *Jerusalem* from their several Habitations, Employments, and Callings. Is it not said, *Acts* 2. 46. *That the converted Jews did continue daily with one accord in the Temple, and breaking bread from house to house.* Indeed God will have mercy and not sacrifice; but though ye may not leave or lay down your callings readily, yet for a time you may leave them, that you may attend on the ordinances. But though you may so leave your callings for a time, yet you must abide therein with God. And so I come to the 3^d. *General*, which is this:

3. *General.* That it is our duty, or the duty of every man to walk with God in his calling, not barely to abide therein, but to abide and walk with God therein. For thus,

1. It was so from the beginning. *Adam* had a calling, even in the state of innocency, but therein he was to walk with God.

2. And

2. And if a man do not walk with God in his calling, how can he walk with God at all. A man is not said to walk with God, because he prays in the morning or evening; walking is a constant thing. Now it is the duty of every man to walk with God; and therefore 'tis his duty to walk with God in his calling.

3. Thereby a man is distinguished from the world and the men of the world. A man is not therefore one of another world, because he deserts his calling that he may give himself unto his devotions: For then the *Moncks*, and *Nuns*, and *Anabaptists*, should be men and women of another world; he is a man of another world, *that doth use the world as if he used it not*. Christ himself was in the world, *but not of the world*. And if you would not be of the world, you must not go out of the world, but you must walk with God in the world. Hereby you shall be distinguished from the world, and men of the world. Now it is our duty so to walk, as it may appear that we are not of this world. Therefore it is our duty to walk with God in our callings, not not onely to abide therein, but to walk with God therein.

*At hodie summa habetur pietas, si quis domi relictis liberis & uxore aut etiam grandavis parentibus, vel Hierosolymam adeat, vel in monasterium; vide quo impudentia ventum est in ecclesiam Christi, nec in pari pro sua dementia decipiunt hodie & Carthaginienses, relictis enim uxoribus liberis & familiis, tanquam atrociter & fanatici homines circumstant, atque ita se pomaria regni Christi propinquos dejerant; tum interim rem familiarem consequent subvertantque, totam & ecclesiam Christi miris modis ob-
turbent. Bulling. in 1 T.m. 5. 8.*

4. This is that which will sweeten and elevate your callings, every thing is raised or depressed as God is present with it, or absent from it. *Bethlehem* was but a little City, therefore says the Prophet *Micha*. Chap. 5. 3. *Thou Bethlehem, though thou be'st little amongst the thousands of Judah. Yet, Mat. 2. its said, And thou Bethlehem art not the least; Why! because Christ was born there.* Look what place or Town, or condition that is, where Christ is, though it be little in it self, yet it is raised by him. The more therefore that you walk with God in your calling, the more your calling is sweetned and elevated. And yet farther,

5. Every man is, as he is in his calling, a man hath no more grace then he may or can use in his calling; and though I have all parts and gifts, so as I can remove Mountains; yet if I be not gracious in my calling, all is nothing; my parts and gifts are but as *sounding Brass*, and as *tinckling Cymbal*. My calling is that ground whereon I am to plant all my gifts and graces. If I have grace, it will appear in my calling; if I be wicked, it will appear in my calling; every man is as he is his calling. Surely therefore it is not onely our duty to abide, but to abide and walk with God in our callings. And that is the third General.

Now by way of Application I might speak something in reference to every branch of the Doctrine. If a good calling be a great mercy, then why should not Parents provide honest callings for their Child, and Children be thankful to God and their Parents for such provision? And if it be our duty to abide with God in our callings, then why should not every man be contented with his condition whatever it be, though

though it be never so mean ? And if it be our duty to walk with God in our callings, then why should we not make it our business (not to be rich by our callings) but to walk with God in our callings. But you will say in the 4th. place :

4. *General. Quest.* What should a man do that he may walk with God in his calling? This is of daily concernment. How should we therefore so walk in our callings, that we may walk with God in our callings?

Ans. I answer Negatively and Affirmatively,

1. *Negatively.* If you would walk with God in your calling, you must not be ignorant of the way of your calling. For if you

Q. Quenam requiruntur ad honestam vocationem honeste exercendam?

R. 1. Requiritur peritia. 2. Attentio ad officia propria. 3. Sedula diligentia. 4. Providentia in opportunitate commodi observanda. 5. Fortitudo & constantia in difficultatibus superandis. 6. Moderatio appetituum lucris. 7. Religiosa sanctificatio omnium laborum Ames Cas. consc. lib. 5. cap. 46.

take up a calling, and are ignorant of the way and mystery thereof, you may tempt God therein. *The wisdom of the wise (saith Solomon) is to direct his way, his own particular way.* Every man should be the master of his Art. Possibly a man may step into a calling both of condition and employment, before he knows the way and the manner of it.

But as in Marriage, though the parties meet in the flesh without any sanctified means; yet if God afterwards give them grace to live holily together; he sheweth that not onely their corrupt meeting is pardoned, but that now they are blessed. So, though

a man enter into a calling without gifts at the first : yet if God afterwards furnish him with able gifts, he doth not onely shew his former sin in running into that calling is pardoned, but that he is blessed. But if a man be not the master of his Art, and gifted for his calling, then he leaves God therein, and doth not walk with God.

2. If you would walk with God in your calling, you must not be negligent in your place and calling. Diligence in our callings, is commanded, commended, and rewarded in Scripture. Its commanded, *Whatever is in the power of thy hand to do, do it with all thy might. Be not slothful in business, go to the Pismire O Sluggard.* Its commended, *He that is diligent in his business shall stand before Princes.* And its rewarded, *For the diligent hand maketh rich.* Now if God doth command, commend, and reward Diligence in our calling. Then surely you cannot walk with God, and be negligent therein.

3. If you would walk with God in your calling, you must not deal unjustly or unrighteously in your dealings with men. *God hath shewed thee O man, what is good, saith the Prophet. Micah 6. 8. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* Plainly then a man cannot walk humbly with God, that doth not deal justly and righteously with men in his calling.

4. If you would walk with God in your calling, then you must not be too familiar with your calling. God hath given you a calling that it may be a Nurse to you, and your grace. Children sometimes are so fond of their Nurse, that they regard not their Parents ;

rents; and if you be too fond of your calling, you will forget the God of your calling. *Let him that marrieth be as if he married not, says the Apostle, and he that useth the World, as if he used it not.* You will go with an Apron into your shop, that you may keep your Cloths clean. And hath not your Soul as much need of an Apron when you are in your shop and your calling. If the Ivy clings too close unto the Oak, it hindereth the growth of the Oak. So if your callings cling too close to you, and you to your callings, it will hinder your spiritual growth. The world may be well used at a distance; it is not evil to meddle with the world, but to mingle with it. Would ye therefore walk with God in your place, then you must not be too familiar with the world and the things thereof. Thus Negatively. Now Affirmatively.

Affirmatively. 1. If you would walk with God in your place and calling, then you must observe what those snares and temptations are, that are incident unto your calling, and take heed thereof; such there are for says the Apostle in chap. 7. verse 32. *He that is married, careth for the things that belong to the Lord, how he may please the Lord; but he that is married, careth for the things of the world, how he may please his wife.* And this saith he verse 35. *I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.* Plainly then there are Snares and Temptations that are incident unto all, and the best conditions and callings; and if we would attend unto God without distractions, we must observe what these Snares and Temptations are, and take heed thereof.

2. If

2. If you would walk with God in your calling, then you must live by Faith in your callings. *For by Faith Enoch walked with God. And the life that I live in the flesh, I live by the faith of the Son of God.* Thereby you shall be kept from Covetousness, and love of the World. *This is our Victory-whereby we overcome the world, even our Faith.* Thereby you shall be contented with your condition whatever it be; thereby you shall be able to leap over a Wall, and over all those difficulties that you meet within your callings; thereby you shall live sweetly and graciously in your calling, and walk with God. Now if you would live by faith in your calling, then you must have an eye to Gods commandment, promise, and providence. First, you must go to your callings as to Gods ordinance otherwise you cannot look with both eyes to God, but with one eye to the world, and with the other to God. But you see that he hath taught us, That you cannot look with one eye to Heaven, and with the other eye to the Earth; but if you will look to the Heavens, both eyes will look to Heaven. So if you will look to God, you must look with both eyes to God. The way therefore to look with both eyes to God in your calling, is to go to your calling, as to Gods ordinance; and because Faith and the promise, are as Buckle and Clasp, the one cannot be without the other. Therefore you must observe those promises that are made to your calling, and rest thereon. And because God doth sometimes guid us by his eye in the way of our callings, therefore you must have an eye to providence; and whatever you do in the way of your calling, you must quietly leave the issue of it, and
success

success to God. And thus shall you live by faith in your calling, and so walk with God in your place.

3 If you would walk with God in your calling, then whatever you do therein, do all to the glory of God. *Whether you eat or drink* (saith the Apostle) *do all to the glory of God.* If I work in my calling for mine own profit onely, then I walk with my self therein; but if I do all for Gods glory, not mine own profit, then I walk with God in my calling

4. If you would walk with God in your particular calling, then be sure that you so manage your calling, that your general calling may not be an hindrance, but an help unto your particular: And thus your particular calling may be no hindrance, but an help to your general calling. Woe to that calling which eats up Prayer! The particular and general callings are joined together by God. *Those that God hath joined together, let no man put asunder.* Be sure therefore that your general calling be an help to your particular, and your particular no hindrance to your general. Thus shall you walk with God in your calling, and in the fifth place.

5. If you would walk with God in your calling, then be sure that you turn as God turns, sweetly complying with his dispensations in the way of your calling. If two men walk together, when one turns, the other turns; and if one do not turn as the other turns, they cannot walk together; but if one turns as the other turns, then they walk together. So in our walking with God, it may be Gods dispensations in my calling is comfortable, then am I to rejoyce and to praise the Lord. It may be God turns and
his

his dispensation is sad, in the way of my calling, then am I to humble my self before the Lord, and to comply with his dispensation; which if you do in your calling, then shall you walk with God therein. Yet,

6. If you would walk with God in your calling, then you must judge of things in your calling, as God judges, and measures things by his Bushel. We are very apt to measure, and judge of things in our callings, by the verdict of the means and second causes; if the means and second cause smile, then we smile, though God frown; if the means and second cause frown, then we frown, though God smile; if the second cause be big, and promise a great mercy or blessing to us, then in the strength of the second cause, we promise it to our selves, though God threatens the contrary; if the second cause or means threaten a misery, then in the strength thereof, we threaten our selves with that misery, though God promise the contrary blessing. That is not to walk with God in our callings. He that walks with God in his place and calling, must judge and measure things according unto Gods verdict. But,

7. If you would walk with God in your place and calling, then you must spiritualize your particular calling with heavenly things, and the things of God, not put all upon a morning and an evening prayer; but your particular calling must be sprinkled with holy Meditations, and gracious Speeches. Thus it was with *Abrahams* Servant when he went for *Rebecca*, He sprinkled his Service, with meditation, prayer, and godly speech. And if ye look into the 5th. of *Judges*, ye shall find that upon a glorious Victory
F that

that God gave to his people, its said *verse 11*. *They that are delivered from the noise of the Archers, in the places of drawing of water, there shall they rehearse the righteous acts of the Lord.* Not onely at their Church-meetings, and in prayer or duty, but while they are drawing of water. Thus our particular calling is to be sprinkled with heavenly things; and if you do thus, then shall you walk with God in your calling. And oh that there were an heart in us all, thus to walk with God in our callings. This is every mans work, and every days work. Now therefore that you may do it, give me leave by way of motive, to leave these few considerations with you.

1. If you walk with God in your particular calling, God will walk with you in your general calling. Is it not a great mercy to meet with God in your prayers and duties; if you go up to him in your particular callings, he will come down to you in your general.

2. Then shall your calling be a blessing to you indeed, and you shall have another further and greater reward then the wealth of your calling. *Collos. 3. Servants obey your Masters in all things, not with eye service as men pleasers, but in singleness of heart, fearing the Lord. verse 22, And whatever ye do, do it heartily as to the Lord, and not unto men. verse 23. Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.* It seems then by this Scripture, that though a man be a Servant, yet therein he may serve the Lord, and walk with God; and if he do so, he shall not onely have wages from his Master; but of the Lord he shall

receive

receive the reward of the Inheritance. Now he is best paid, which the Lord pays; the Lord will not onely give him his outward wages, but an everlasting inheritance. Oh what a good thing it is to walk with God in our callings. Yea.

3. Thereby the knots and difficulties of your callings shall be taken of, and your way made easie; that God whom ye walk with in your callings, will lift you over all the stiles that are in your callings. If a Child walk with his Father in the Fields, when they come at an high Stile, the Father lifts him over it. So if you walk with God in your callings, then he will lift you over all the Stiles and Difficulties of your callings. Yea,

4. Thereby you shall be kept from the sins and temptations of your calling. A mans calling is like to a great Logg, or piece of Timber in a green field; look upon the field, and you see it all green and handsome, but take up the Logg, or Timber that lies in the midst thereof, and there you find Worms, and Sows, and Vermin that do breed under it. So look upon a mans carriage, and generally it is very green, civil, and handsome; but if ye look under his calling, you shall find nothing but Sows, Worms, and Vermin. Now this walking with God in your calling, will keep you from the Vermin of your callings. Yea,

5. Thereby shall your way of godliness be convincing and winning. *As God hath distributed to every man, as the Lord hath called every one, so let him walk and abide with God, saith the Apostle in this Chapter; Why so! For what know-*

est thou, oh Wife, whether thou shalt not save thine Husband; or, how knowest thou, oh Man, whether thou shalt save thy Wife? Yea, says the Apostle Peter 1 Pet. 3. 1. Likewise ye Wives be in subjection to your own Husbands, that if any obey not the word, they also without the word, may be won by the conversation of the Wives. It is not therefore a morning or evening duty, though that is good, that is so winning; but a constant walking with God in our places and callings, is convincing and winning. Yea,

6. Thereby also you shall be fit to die, and leave all the World with ease. The more a man runs his heart into the world in his calling, the harder it will be to die; and the more a man walketh with God in his calling, the fitter he will be to die, and to leave all the world with ease. Now therefore as you do desire, That you may be fit to die, That your ways of godliness may be convincing and winning, That the knots and difficulties of your callings may be taken off, That your callings may be a blessing to you indeed, And that God may meet and walk with you in your general calling, labour more and more to abide and walk with God in your particular calling, Which that you may do, Labour to be master of your Art, Be diligent in your place, Deal not unjustly with men in your calling, be not too familiar with your callings, but keep your due distance from them, Observe what the Temptations and Snares are, that are incident, and take heed thereof, Labour more to live by Faith in your calling, Let not your general eat up your par-

particular, nor your particular destroy your general. Whatever you do in your calling, *do all to the glory of God*, Be sure that you turn as God turns, Give when he gives, Measure all things in your callings, by his Bushel, And be sure that you always sprinkle your outward employments with some heavenly refreshments. And thus Brethren, *Let every one wherein he is called therein abide with God*. For it is the duty of every man to abide and walk with God in his calling. And thus I have done with this Argument, *How to walk with God in our callings*.

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GOOD AND BAD COMPANY,

How to avoid the one, and improve the other.

Psalm. 119. 63.

I am a Companion of all them that fear thee, and of them that keep thy Precepts.



Y desire now is to speak something of good and bad company, and therefore have made choice of this Scripture. In this Section the *Psalmist* laboureth to confirm his faith, and to comfort himself in the certainty of his own grace, by seven or eight properties of a true believer. The first is drawn from his choice. A good man makes a right choice, he chooseth God for his portion, *verse 51. Thou art my portion*

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portion O Lord. The second is drawn from the fixation of his resolution. A good man is fully resolved for to walk with God. *I have said I would keep thy words, verse 57.* The third is drawn from his earnest desire of Gods love and favour. A good man doth desire the favour of God above all things. *I intricated thy favour with my whole heart, verse 58.* The fourth is drawn from his self-examination. A good man doth ponder, weigh, and examine his own doings and ways, *I thought on my wayes, and turned my feet unto thy Testimonies, verse 59.* The fifth is drawn from his readiness to keep Gods Commandments. A good man doth not put off or delay his duty, *I made hast and delayed not to keep thy Commandments, verse 60.* The sixth is drawn from his adhesion to the ways of God in times of opposition. A good man will not be driven from the ways of God by the opposition of men. *The bands of the wicked have robbed me, but I have not forgotten thy law, verse 61.* The seventh is drawn from the thankfulness of his disposition under all dispensations. A good man will give thanks to God whatever his condition be. *At midnight I will give thanks unto thee, because of thy righteous judgements, verse 62.* And the eighth is drawn from his company. A good man will keep company with those that are good; *I am a companion of all that fear thee.* Which is explained by these following words, *and of them that keep thy Precepts, I am a companion of all that fear thee. Though I be a King, and they be never so poor, I, even I, David the King, am a companion of all that fear thee, and do keep thy Precepts.* Where then you may observe thus much, That a good man will have good company. It is the property of a good man to keep

good company, his companions are such as do fear the Lord. Yea, though they be much beneath him, yet if they be such as doe fear the Lord, he will not boggle at their acquaintance and fellowship. *I am a companion* (says David the King) *of all those that fear thee.* So that a good man will have or keep good company. For the opening and clearing whereof, First we will inquire what this good company is, and when a man may be said for to keep good company. Secondly, why, and upon what account a good man will have good company. Thirdly, I will answer unto some Objections, or Cases of Conscience, about this company-keeping, and so come to the application.

1. As for the first, if you ask what this good company is, I answer,

1, That is not good company which the world calls good company, nor he a good companion which the world calls a good companion. If a man will drink and take off his Cups, he is a good Fellow in the mouth of the World. And if a man be a Jolly, Frolick, Merry man, that can make you laugh with some pretty Tales and Jests, he is a good companion; but if he be a good natured man, and will not be angry, then he is a good companion indeed. This is the worlds good company, or good companion, but I say, That is not good company which the world call good company.

2. Neither is that good company which a mans own engagements calls good company; if a man be a good man, and I have a mind to hate him, then I'll first make him wicked, that there may be room for my hatred; if a man be a wicked man, and I have a mind to keep him company, or love him, then I'll first make him good, and say he is good, that there may be

be room for my love and fellowship with him. It was a custome amongst the Jews, that the King should once in a year read over the chief part of *Deuteronomy* in the Audience of the people, and as their stories tell us, when *Agrippa* came to those words, *One from among thy Brethren thou shalt set King over thee, thou maiest not set a stranger over thee, which is not thy Brother.* *Agrippa's* eyes trickled down with tears, in remembrance that he was not of the seed of the Jews. Whereupon, saith the story, the people cryed out three times, fear not *Agrippa*, for thou art our Brother. So that when men please they can for their own engagements make a man a Brother, and a good companion; but I say, That is not good company which my own judgment and engagement calls good company. But that is good company, which the Saints generally call good company, and that is good which the Scripture calls good company. *Such are all those that do fear the Lord, and doe keep his Precepts, for so saith David, I am a companion of all those that fear thee, and do keep thy Precepts.*

Now a man is not said to keep company with others, either good or bad, because he doth occasionally fall into their society. Possibly a good man may occasionally meet with, or fall into the society of those that are wicked, Yet he is not thereby said for to keep wicked company, neither is this forbidden; for saies the Apostle *1 Cor 5. I have written to you that you should not keep company with, &c.* yet not altogether, for then you should go out of the world. And possibly a bad man may occasionally meet with good people, and be in their companies: yet he is not therefore said to keep good company, 'tis not this

this or that occasion, that doth make a companion,

Neither is a companion properly one whom a man doth ordinarily deal with in a way of Trade and Commerce. For the Christians in the Apostles time, did ordinarily trade and Commerce with the Heathens, yet did not keep company with them. But a companion properly is such an one as I do chuse to walk and converse with ordinarily in a way of Friendship; so that company-keeping doth imply three things, First it is matter of choice, and therefore relations, as such, are not properly said to be our companions. 2ly, it implies a constant walking and converse with another, and so it is expressed *Job. 24. 8. Prov. 13. 20.* And Thirdly, this ordinary converse or walking with another, must be in a way of friendship, and upon this account. *He that Sampson used as his friend, is called his Companion, Judges 14. 20.* A companion therefore properly is such an one as I do chuse to walk and converse ordinarily with, in a way of friendship. The Apostle *Paul* expresses it by a word, that signifies to mingle.

1. *Cor. 5. 11. I have writtten to you that you keep not company with the world;* the word in the Original is, that you mingle not with such. There is a meddling with the world, and there is a mingling with the world. It is not unlawful to meddle with the things of the world, but it is unlawful to mingle ones heart with the things of the world, so it is not unlawful to meddle with the persons of the world, but to mingle with them is unlawful, and look when I do chuse the men of the world for to walk and converse with ordinarily, in a way of friendship, then do I keep them company; but if men be such as fear God, and do
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keep his Precepts, and I chuse out such to walk and converse ordinarily with, then am I said for to keep them company: And thus now you see what good company is. And when a man may be said to keep bad or good company,

2, General.

Well, but then secondly, why, and upon what account will a good man keep good company? Why it is his duty to do it, he cannot but do it, and it is best for him to do it. It is his duty: For if it be his duty to avoid evil company, then it is his duty to have good company. Now for bad company, you know what Solomon saies, *Prov. 1. 10, If Sinners entice ye consent thou not to them, verse 15. Walk not thou in the way with them, but refrain thy feet from their path;* and again chap. 4. 14. *Enter not into the Path of the wicked, and goe not in the way of evil men, avoid it, pass not by it, turn from it, and pass away.* Was not God greatly displeased with Jehosaphat for his walking and fellowship with Ahab and his house? Read I pray what is said, *2 Chron. 19. 2 And Jehu the son of Hanani the Seer, went out to meet Jehosaphat, and said to him, Shouldest thou help the ungodly, and love them that hate the Lord, therefore is wrath upon thee from before the Lord.* And ye know what is said in the 1 Psal. *Blessed is the man that walketh not in the Counsel of the ungodly, that standeth not in the way of Sinners, nor sitteth not in the seat of the scornful.* It may be you will say that you do not sit in the seat of the scornful, though you be amongst them ordinarily, but do you not stand in the way of sinners, nor walk

walk in their counsel ? If you be found either in their counsel, or in their way, or in their seat, sitting, standing, or walking amongst them, the blessing doth not belong to you. If you be a Professor, you ought not to be found in such company. It is the duty of all those that fear, to avoid evil company: and as it is their duty to avoid evil company, so it is their duty to frequent good company. *Cant. 1. 5* *If thou knowest not O thou fairest among women, saith Christ to the Spouse, Go thy way forth by the footsteps of the flock Cant. 1. 8.* And Solomon doth not only enjoin and commend this duty, but doth encourage us unto it ; for saith he, *Prov. 13. 20.* *He that walketh with the wise, shall be wise, but a companion of fools shall be destroyed.* So that it is a good mans duty to keep company with those that are good, and as it is his duty, so he can do no other ; his spiritual disposition doth naturally lead him unto it. You say, Birds of a Feather, will together. And what is the reason that the Sheep doth converse with the Sheep, and not with the Swine; That the Pidgeon doth converse with the Pidgeon, and not with the Raven; but because their disposition doth naturally lead them to converse with those that are in nature like to them. Now the divine nature of all good men is spiritually the same naturally ; therefore as a good man, he cannot but converse and walk with those that are good: And as he can do no other, so it is best for him to do so ; for in good company there is much safety, as there is danger in bad, so in good company there is great safety. Our way to Heaven is a journey, and we are all travelling thither ; now ye know that in a great journey, a good day, and a good way, and good company is very comfortable; so in our journey

to Heaven, a clear Gospel day, a plain, even way and good company, is a great mercy, and a sweet privilege; insomuch as *John* that wrote the book of the *Revelations* glories in it: for I pray mark how he styles himself. *I John am the Pen-man of this Book*, and would you know, saith he, what my title is, it is this, *your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ. Rev. 1. 9.* It seems then, First, That he that lies in Christs bosome will lie in the bosome of the Saints; of all the Disciples it's written of *John*, that he was the Beloved Disciple, that lay in Christs bosome: now says he to all the saints, *I am your Brother and Companion.* Secondly, it seemes by this Scripture, That he that is our true companion will keep us company into tribulation, *I am your Brother and Companion in Tribulation.* Thirdly you may here see, that those who are the Saints companions in tribulation, shall be companions also with them in the Kingdom of Christ, *I am your Brother and Companion in tribulation, and in the Kingdom and Patience of Jesus Christ.* Fourthly, That it is an honour, mercy, and a great priviledge to be a companion with the Saints, though it be in matter of tribulation, for herein doth *John* glory, *I John, who also am your Brother and Companion in Tribulation;* plainly then, it is a great mercy and a sweet priviledge to have good company. But to clear up this thing to you, I shall only make use of one argument, which though one, hath many in the bosome of it.

Thus if there be much benefit to be found in good company, and much hurt and mischief in bad company, then it is best for every good man to keep good
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company. Now in good company there is much benefit, and in bad company there is much mischief. For,

1. As for the benefit of good company. If in case you be going into evil, ready to fall into what is evil, he will put forth his hand, and will hold you from it, saying, *Oh my friend! Do not this thing; for it is displeasing unto your God, and my God.* Ye know how it was with *David* when he was going to destroy *Nabal*, and all his house he met with *Abigail*, and by her counsel was diverted from it, insomuch, as he blessed God for her counsel. *Ye are the Salt of the Earth*, saith Christ. Now there are two properties of Salt, it keeps the meat from putrification, and it makes it savory. So will good company do, they will make you more savoury in your Spirits, and keep you from that corruption and putrification which you are apt unto. And,

2. As good company will keep you from evil, so they will provoke, whet, and stir you up unto what is good, yea though they be of lower and meaner parts and gifts then your self: For as the Chips, and shavings of Wood, and little sticks will set the great blocks and billets a fire, so warm and lively Christians, though weak in parts, will warm and put life into others, though in parts and gifts much beyond them. *Heb. 10. 24. Let us consider one another to provoke unto Love, and good works.* *Solomon* tells you, *That the lips of the Righteous disperse knowledge.* *Pro. 15. 7.* and if you look into the 4th. verse ye shall find, *that the wholesome Tongue (which onely dwells in the mouth of the righteous) is a Tree of life.* The word in the original is an healing

ing tongue; there is a cutting-wounding-tongue, and there is an healing-tongue. Now the healing-wholesome tongue is a Tree of Life: do you therefore desire to gather and eat of the Tree of Life; then must you keep company with an healing, not with a cutting and a wounding tongue? And if ye look into, *Prov. 20. 21.* ye shall find, *that the tongue of the righteous, is as choice Silver; the heart of the wicked is nothing worth*: though he saith, his heart is good, and as good as any mans, though he cannot speak of good as others do. Yet says Solomon, *the heart of the wicked is nothing worth; but the tongue of the just, or righteous, is not onely as Silver, but as choice Silver.* And do you ask wherein the worth of his Lips doth consist, I will tell you saith Solomon? *The Lips of the righteous feed many.* Do you therefore desire to be fed, and to meet with such company as shall feed your Soul, then you must keep company with those that are good and righteous. And if ye look into *verse 11.* ye shall find he saith, *That the Mouth of the righteous is a well of Life.* Do you therefore desire to draw up the Waters of Life; then must you get your Bucker, and come unto the mouth and company of the righteous. Now if the mouth of the righteous be a well of Life, and his Lips be as choice Silver, that will feed many. What a good thing is it, and profitable for a man to keep company with those that are good. Yet 3dly.

3. As good company will provoke unto what is good, so in case you fall at any time into evil, they will stretch forth their hand and lift you up again. For says Solomon, *Eccles. 4. 9. Two are better then one*

one : For if they fall, the one will lift up his fellow ; but wo to him that is alone when he falleth : for he hath not another to lift him up. Again, If two lie together, then have they heat ; but how can one be warm alone ? And if one prevail against him, two shall withstand him. Are you therefore under some great Temptations, and do you fear that Satan will prevail against you, then you must keep good company ; for if one prevail against him, two shall withstand ? Or, Is your heart grown cold and dead, then must you keep good company ; For, If two lie together, then they have heat ; but how can one be warm alone ? Or, are you fallen into any sin, then must you keep good company ; For if they fall, the one will lift up his fellow ? Is it not a good thing then to keep good company ? Surely it is, yet,

4. As good company will help to lift you out of the mire when you are fallen into it ; So in case you be in any outward great straight, good company will help to pull you out of that ditch, and straight. For what a great straight was *Daniel* in, when the King would put him to Death, unless he told him his Dream, and the meaning of it. How is it possible for me to know what another Dreams, yet *Daniel* must die unless he tell the King his Dream ? Well ! What doth *Daniel* do in this case, he goes up to God in his Prayers. And chap 2. 17. He went to his house, and made the things known to *Hananiah*, *Mishael*, and *Azariah* his Companions. But why did he go to them ? It seems they were praying Companions : For says the Text, He told it to them, that they would desire mercies of the God of Heaven concerning this Secret, that *Daniel* and his Fellows should not Perish. Well

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Well, and what then? Then (verse the next) *was the Secret revealed unto Daniel.* Suppose *Daniels* Companions had been drunken, wicked Companions, what help could he have had from them? But they were praying Companions, and a praying Companion is a great help in the time of straight. And,

5. In the 5th place, As good company is a great help to a man in the day of his straights, so it is a continual blessing. For says the Psalmist, *Psal. 133. Behold, how good and pleasant it is, for Brethren to dwell together in unity; it is like the precious Oyntment upon the Head, &c. 'Tis as the dew of Hermon, &c. For there the Lord commandeth his blessing, and life for evermore.* It is not barely said, That there God blesseth, or doth pronounce a blessing, but there he commands his blessing; makes it effectual, there he commands his blessing. Was not *Labans* house blessed with the company of *Jacob*? Was not *Potiphars* house blessed with the company of *Joseph*. Surely where good company is, there is Gods blessing; yea, *There he commandeth his blessing, and life for evermore.* It is recorded of one Heathen, that when he would set his House and Land to Sale, he caused the Cryer to proclaim, *Bonum habet vicinum.* Thinking that it would sell the better for a good Neighbour; and surely a good Neighbour is a good commodity; and good company is a great mercy. *There the Lord commandeth his blessing, and life for evermore.* And thus ye now see the benefit of good company.

2. As for the mischief of bad company, there is much mischief to be found therein. For as good company will provoke and quicken you unto what

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is good ; so bad company will cool and quench you to what is good : Bad company is a great quench-cole and will abate your affections unto what is good. Will not water mixed with Wine, abate of the strength of the Wine, so will bad company abate your strength of affections unto what is good. *P. Mart.* observing that many of the *Jews* stayed behind in *Babylon*, when others came out of *Babylon* with much heat and zeal to build Gods House. He enquires into the reason why any should stay behind, and he concludes, that the Society and Company of the *Babylonians*, had cooled their devotions unto Gods

Ide pietatis amor &
religionis studium refrig-
erati. *Pet. Mar. in Judg.*
1 Cap.

Service ; they had been 70. years in *Babylon*, and having so long mingled themselves with the people of the Nations, they were now cooled to

the service of God. And indeed what is the reason that many are so cooled, over what they have been unto what is good ; but because they have mingled themselves with evil company ?

2. As evil company will quench and cool your affections unto what is good, so they will insensibly infect you with what is evil. You see how it is with Diseases, though a man have an infectious disease yet if I keep at a distance from his Breath, and the like I am not infected therewith ; but if I come near him to suck in his breath, then I am infected. So here though evil wicked men are very infectious, yet if

*Et solent vitia alibi connata in propinqua membra perniciem suam efflare, sic improborum vitia in eos derivantur, qui cum illis vici-
barent consuetudinem. Tertul. advers. Volent.*

keep at a distance, I shall not be infected with them; but if I come so near, as to suck in their breath by keeping them company, then I am infected by them. *A little Leaven*, saith the Apostle, *leaveneth the whole lump*. And he speaks of persons, though you think there is but a little *leaven* or *malice* in such or such a mans company; yet it is *leaven*, and a little of that *leaven* will *leaven* all the *lump*. Who would have thought that *Alexander* should be infected with the fashions of the *Persians* whom he conquered; yet by conversing with them, he was infected by them, say Histories. Were not the *Jews* infected with the superstition of *Egypt*, by their conversing with them? Had not *Joseph* learned to swear by the life of *Pharaoh*, by being in his house? Was not *Peter* infected in the *High priests Hall*, by his converse with them? Did not *Isaiah* cry out, *Wo is me, for I am undone; because I am a man of unclean lips? For I dwell in the midst of a people of unclean lips*. It may be you think that they shall not infect you with their principles or their practices. But they do insensibly infect. Evil company doth insensibly infect a man with Evil. You see how it is with a white Loaf that is set into the Oven, and doth stand neer the brown Bread, it comes out with a black patch on the side thereof. And ye have heard what he said that went thrice to *Rome*, the first time said he, *I saw your fashions and manners*; the second time, *I learned them*; and the third time, *I brought them away*. So the first time you go into evil company, you see their fashions, and hear their

Qui semel in Romam, videre scelestum; qui secundo, cognoscere, qui tertio, in patriam referre. Cluveri Histor. mundi. Epist. p. 687.

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words; the second time ye learn them; and the third time you bring them away. And will you say, No, I have been often in such company, yet I have not brought their fashions and manners away? then remember what the Apostle saith, *Evil communications corrupts good manners.* And have you not brought a black patch away with you? It may be others see it, though you your self do not; I believe the word of God rather than your word, *Evil communications doth corrupt good manners.* It will infect your Judgment before you are aware; and your Practice before you are aware: for evil company is infecting company. And in the third place,

3. As they do insensibly infect a man with what is evil, so they do by your company with them, draw you into the fellowship and communion of Satan. For there are two great Princes in the world, Christ and the Devil, and Christ ruleth in the children of Obedience; and those that have communion with them, have thereby communion with Christ: So Satan ruleth in the the children of Disobedience; and those that have fellowship and communion with them have thereby communion with Satan. For how can a man have communion with the Members, and not with the Head? Now is it not a great evil and mischief to have communion and fellowship with Satan? This you have that keep company with wicked Men.

4. And if you have communion with Satan and his Members here, then you shall have communion with him and his Members hereafter. There is a draught of things to come in this life. Those that stand at the right hand of Christ here, shall stand

at his right hand in the day of Judgment. And those ~~that~~ stand on his left hand here, shall stand on his left hand at the day of Judgment. So those that are bound up with the wicked here, shall be bound up with them hereafter. There is a bundle of Life, and there is a bundle of Death. Some men there are that shall be bound up in the bundle of Life; and some men there are that shall be bound up in the bundle of Death. *Take them and bind them hands and foot, and cast them into outward darkness,* saith Christ. Here is a company of Drunkards, bind them together, and cast them into Hell for ever; Here is a company of Swearers, and there a company of Opposers, and Jearers, and there a company of unclean persons, and there a company of more moral civil men. Take them and bind them up as so many Faggots, and cast them into that fire that shall never be quenched. And I pray tell me, Who do you think shall be bound up with these? Shall not those that bundle up themselves with them now? That keep company with them now? *Come out of her my People,* saith Christ, *lest you partake with her in her Plagues.* They that will partake with wicked men in their company now, shall partake with them in their plagues hereafter. And,

5. For the present, what shall you get by all your wicked company, but a reproch and a blot that shall not be wiped off. Doth not the mingling of the Water with the Wine, alter the colour of the Wine? So shall your mingling with evil company do; it shall not onely abate of your strength unto what is good, but it shall alter the colour of your profession. Solomon says, *It shall be a snare upon you,* Prov. 22. 24, 25. *Make no friendship with an angry man, and*

with a furious man thou shalt not go, lest thou learn his ways, and get a snare unto thy Soul What will not a wicked man think of himself, when you that are godly shall keep company with him? Will not he say, if my condition were not good, and if I were not godly, this man or woman would not keep company with me? Thus you harden and offend him by your company with him; and who among the Saints is not offended at your walking and conversing, & keeping company with such men. Now is it nothing in your eye to offend the generation of the Righteous, and the Unrighteous too? Yet this do you do, that are professors of the Gospel, by your company with those that are evil. Yet, this is not all, but as you offend the godly and the wicked, so you offend God himself: For the more you converse with wicked men, the less you converse with God, and God with you; the more you turn into them, the more God will turn from you; the more society you have with the world, the less acquaintance you shall have with God. God is offended in a way of Anger; the Saints in a way of Grief; and the wicked in a way of Stumbling, by your keeping company with them. Oh what an evil thing therefore is it to keep company with those that are bad! And thus ye see the mischief of evil company. Now if there is so much benefit in good company, and so much mischief in evil company; then it is, and must be best for every good man, to keep good company. But as ye have heard there is much benefit in good company, and much mischief in bad company; surely therefore it is best for every good man to keep good company: It is his duty to do. He can do no other but do it. And its best for him to do so. There-
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fore a good man will have good company.

Quest. 1. But though a good man will have good company; yet, whether is it not lawful in some cases to keep evil company?

Ans. Ye have heard, and seen, and read what the Scripture saith in this case; and the Scripture onely is the rule of lawful and unlawful things. And pray do but mark what stress the Scripture lays upon this prohibition, and how it loads it with variety of expressions. Will ye instance in the persons of ungodly men, then it forbids your company with ungodly *sinners and scorners*. In the first *Psalms*, Vain persons that have no good will, are meerly vain, dissemblers, evil and wicked doers. In *Psalms* 26. 4, 5. *I have not sate with vain persons, neither will I go in with dissemblers. I hate the Congregation of evil doers, and I will not sit with the wicked.* And what can be said more to delineate and characterize the persons themselves, whose company you are to avoid. Or will ye instance in the actions of keeping company? Mark how the Scripture loads this prohibition in that respect. Here the Psalmist saith, *I have not sate with them, neither will I go in with them.* If they will go into an Ale-house, or elsewhere, *I will not go in with them, I will not sit with them, neither will I go in with them.* And in the first *Psalms*, there are three terms, *standing, sitting, and walking.* *Blessed is the man that standeth not, sitteth not, walketh not with them.* And in that 4th of the *Proverbs*, there are no less then four expressions put together upon this prohibition in one verse; at the 14. he saith, *Enter not into the path of the wicked, and go not in the way of evil men;* then ver. 15. *avoid it;* there's

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there's one expression; *Pass by it*, there's another; *Turn from it*, there's another; and *Pass away*, there's another. Now if you will break through this hedge of expressions with some distinctions, take heed how you distinguish over and against the letter of the Scripture that is so full, lest a Serpent bite you.

Quest. 2. Why, but may I not then converse or be with Relations, Husband, Wife, Child, or Kindred, if they be ungodly?

Ans. Yes; for says Paul, *If the unbelieving husband will not depart, let him not depart*; but you must remember what I said in the beginning, That Company is a matter of choice, and not of necessity; and if you shall rather keep company with your carnal, jearing, and opposing Kindred, then your Spiritual Kindred; then it is not your Kindred, but the Carnality of your Kindred that you keep company with.

Quest. 3. Why, but if it be unlawful for a Professor of the Gospel to keep bad company; whether may it stand with Grace so to do? Suppose I do keep bad company, and suppose it be unlawful so to do; whether is it such an evil as cannot stand with Grace?

Ans. I answer, That it is in this sin as in all other sins: Now says the Apostle, *He that is born of God sinneth not*; that is, He doth not so lie in his sin, but he purgeth it out; *For he that hath this hope, saith he, purgeth himself*, [else he were of the Devil, saith he, who sins, and does not purge out his sin] but as the fountain or spring purgeth out the dirt that doth fall into it; so *he that is born of God sinneth not*, but he doth purge it out: And so in this case, as a
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good man may fall into another sin, so he may fall into this sin of evil company; but if a Professor be convinced of the evil of it, and doth not leave his evil company, and purge himself from it, then he is not born of God; thus it can no more stand with Grace, then another sin.

Quest. 4. Why? but if it be unlawful to keep evil company, and it be our duty to keep good company, yea, to keep company with all those that do fear the Lord; then, Whether is it lawful to keep company with erroneous persons? For *David* saith here, *I am a companion of all those that do fear thee.* Now so it is, that some that fear God have fallen into errors; whether may I therefore keep company with them? For answer:

Ans. It is ordinarily said, That a man must consider his own weakness, and their strength that are erroneous: If I will mingle a spoonful of Wine with a pailfull of Water, shall I not lose the Wine? For so say some, If I am but weak in knowledge, and will go and mingle my self with them that are strong in errors, what shall I do but lose my own knowledge? But there are two or three things that I shall speak to in this case of Conscience.

1. Ye must know, That there are some errors that are less; some that are so gross, that do manifest a wicked state and condition in them that hold them: They are called *errors of the wicked*, 2 Pet. 3. 17. Now though I may sometimes converse with those that are less erroneous; yet if their errors be such, as cannot stand with Grace, the Gospel, or the power of Godliness, then I am to shun their company

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ny as much as the company of a Drunkard, Swearer, or Unclean Person. But,

Secondly, You must observe all this verse, the *Psalmist* doth not barely say, *I am a Companion of all that fear thee*, but he explains who those are that do fear the Lord, and such as keep his Precepts; now men that depart from his ordinances do not keep his Precepts; and therefore though in regard of their other profession, they may seem for to fear the Lord, yet if they do not keep his Precepts, this Scripture doth not warrant me to be their companion. And in the third place,

3. You know and must remember what the Apostle saith, *If any one that is called a Brother, does walk inordinately, from such turn away and avoid them.* So that though I must keep company with those that fear the Lord, while they stand right; yet if they do not stand right but do walk disorderly, then I am commanded by another Scripture to avoid them for a while, that they may be ashamed. And thus now I have answered to those several Cases of Conscience, and have cleared the Doctrine.

Application.

Now by way of Application, if a good man will keep good company, then what shall we think of those that never kept good company all their dayes? 20, 30, 40, years old, yet never kept good company. It may be they have kept company with Civil Moral men; but saith *David*, *I am a companion of those that fear thee, and do keep thy Precepts.* Or it may be they have sometimes occasionally fallen into good society

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ciety, but they have not chosen the company of such as do fear the Lord, and keep his precepts. Now if a good man will keep good company, what shall we think of those that never kept good company all their time? Yea, what shall we think of those that have kept, and doe keep bad company? Every man is as his company is. The Heathen

could say, *Noscitur ex comite,*
&c. he is known by his com-
 pany that cannot be known

*Nostre ex comite qui non
 cognoscite ex se.*

by himself. A mans company is a Commentary upon his Life, thereby you may understand a man though he be never so close and mystical. Its recorded of *Augustus Caesar*, that he came thus to know his Daughters inclinations, for being once at a publick shew, where much people were present, he observed that the Grave *Senators* talked with *Livia*, but loose youngsters, and riotous persons with *Julia*; whereupon he concluded, that the one was grave, and the other light and vain. And if ye look into the 50 *Psalme*, ye shall find that God doth conclude a man to be a wicked man, by his converse, and partaking with those that are wicked, *verse 16.* But to the wicked (saith God) *What hast thou to do to declare my statutes, or that thou shouldst take my Covenant in thy mouth?* Dost thou come to the ordinance, and dost thou speak of the Covenant of Grace? These do not belong to thee; Why? For thou hatest instruction and castest my words behind thee: For when thou sawest a Thief, then thou consentedst with him, and hast been partaker with the Adulterers. O what a sad condition therefore are all those in that do keep bad company

pany ; God looks upon them as wicked, that doe keep company with the wicked.

Object. Why, but is it not better to keep bad company then none ? It is not good for man to be alone, that is uncomfortable, is it not therefore better to have bad company then none ?

Ans. No. For suppose you were to go a journey, whether would you chuse to ride alone, or in the company of Thieves ? Would you not rather chuse to ride alone, though it be uncomfortable, then in the company of Thieves ? Surely ye would. Why, such are all wicked company, *Amici temporis fures*, Friends are thieves of time, especially wicked friends ; for they will not only rob you of your precious time, but of your precious duties, principles, and graces. Or I pray tell me, which is worst, sin or sorrow ? Possibly it may be your affliction and sorrow to walk alone, but to keep bad company is your sin and guilt.

Quest. Why ? but are they all alike guilty that do keep bad company ?

Ans. No. For there are three sorts of men, that do or may possibly keep bad company. Some are wicked themselves, some are Professors, and some Members of Churches. It ill for a wicked man to keep bad company, it is worse for a Professor of the Gospel, but its worst of all for a Member of a Church.

1. Its ill for any man to keep evil company, it is ill for a wicked man himself to do it ; for the more companions that a man hath in his wickedness, the more he is inclosed therein, and the harder it is for him

him to break away from his wickedness. Is it not an hard thing for a Bird to flie away that is taken in the Lime twiggs? Why? evill company is the Devils lime-twiggs; and what is the reason that many a man doth continue in his sin, who is convinced of the evil of it? but because he is held fast in the bands of his wicked company. O faith one, I confess it is my duty to live otherwise, but I cannot get away from my company, so that though a man be a wicked man himself, it is an evil thing for him to keep bad company. But

Secondly, As it is an evil thing for a wicked man to keep bad company, so it is worser for a Professor of the Gospel to do it. *Peccatum majus*. The more repugnancy there is between the sin and the sinner, the worser and the greater is the sin. Now a Professor of the Gospel is such an one as hath Dedicated himself unto God, and separated himself from the world; and therefore for him to keep ill company, is directly contrary unto his profession; the more that any man sins against his knowledge and Conscience, the greater is his sin, such a sin is called Rebellion. 1 Sam. 15. *And Rebellion is as the Sin of Witchcraft*. Now what Professor is there of the Gospel, but doth know that he ought to avoid evil company? Possibly a poor, ignorant, profane man, may not know his duty in this case, but a Professor knows his duty; and therefore as it is evil in any man to keep bad company, so it is worser for a Professor of the Gospel to do it. But

Thirdly, In the third place, it is worst of all in a Member of a Church, for he sins against his present Remedy. Sins against Remedy are the worst sort of sins,

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sins. It is a grievous sin for any Young unmarried man to commit Fornication; but if a man be married and doth commit Adultery, he sins worse; why? because he sins against remedy, and because he hath a remedy by him. So here it is ill for any man to keep ill company, but worst for a Member of a Church; Why? Because he sins against a Remedy: he hath Communion with the Saints; he hath good company by him, a remedy by him, and therefore for him to keep bad company is the worst of all; the more any man despises the ways and ordinances of God by his sin, the greater is his sin. Now if you look into Scripture ye shall find, that when a man hath two things before him, & doth chuse the one, and refuse the other, look what that is that he leaveth, that he is said to hate and despise. Now a Member of a Church hath two sorts of companies before him, and therefore if he shall chuse to walk with those that are evil, he is said in Scripture language to hate and despise the company of the Saints; and is it a small thing in your eyes to hate or despise the Company and Communion of the Saints?

Object. Why, but though I do keep company sometimes with those that are wicked, yet I do not despise or hate the company of the Saints, for I keep company with them too.

Ans. That's strange, Strange in regard of your self, Strange in regard of others. Strange in regard of your self; for if you find any favour in good company, is it not strange that you should not refrain bad company; surely good company will either eat out the heart of your bad company, or bad company will eat out the favour of your good company. Strange there.

therefore it is, if you should keep both companies; strange in regard of your self, and strange also it is in regard of others. When the Deer is shot, the rest of that Herd will push him out from amongst them: and if you be shot with the Arrow of bad company, 'tis strange that the rest of your Herd should not push you out of their society, and avoid you, because you will not avoid others. But

Secondly, You say that you keep company with the good too, but I pray tell me, is it not the Mud of the good company that you converse withal? As in a River or Pond, there is Water and Mudd; so in all good company, there is the Water of Life, and there is the Mud of their Infirmities and Vanities; if it be the Mud of good company that you converse with, then do you keep bad company, even whilest you converse with those that are good. But,

Again Thirdly, You say you keep company with both good and bad, bad and good. But who art thou that dost so? I read in the old Testament, that those creatures which live both in the land and in the water, were counted unclean. I read also in Scripture of a sincere Christian, and a Luke-warm Professor; and what is lukewarm water, but that water which hath both heat and cold in some equal degrees? and what is the lukewarm Professor, but one that can run with both, and comply with both companies. I read in *Hos. 7*. That God compared the declining people of *Israel* unto a Cake dough-baked, baked on the one side and not on the other. Why? But because they were for God and Idolls too; They could walk and converse with both. So now when men are
for

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for both companies, they can stand with the Saint, and they can stand with Sinners, they can sit with the Scornful, and they can sit with the Faithful, they can go in and out with Gods people, and they can go in and out with the wicked. What doth this argue, but that they are dough-baked, and lukewarm Professors?

Yet fourthly, if there be any such amongst us (which God forbid) give me leave to speak three or four words unto them. You say you can walk with both good and bad; but what comfort can you have in walking at all with those that are bad. Mr. Dod said once, there are two questions which if a man can rightly answer he may have comfort in every condition. The first question is, *What am I?* The second question is, *Where am I?* If said he, in answer to the first, *What am I?* I can truly say I am Godly, I am in Christ, I am one of those that *fear the Lord in truth*. And if in answer to the second, *Where am I?* I can say I am in my calling, I am on Gods ground, I am where God would have me be, then I may have comfort in every condition. But if you that are Professors of the Gospel be in company with the wicked, can you say, I am where God would have me be, I am on Gods ground; surely no. What comfort therefore can you have in walking with such company at all? But secondly, do you not know that wicked company lye in wait for your halting, and desire your falling. Mark what David saith, *Psal. 41. 6. And if he come to see me, he speaketh vanity, his heart gathereth iniquity to it self, and when he goeth abroad he telleth it.* And mark what his Son Solomon saith, *Prov. 4. 14, 15, 16. Enter not into the Path of the Wicked,*

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Wicked, Avoid it, Pass not by it, Why? For they sleep not unless they have done mischief, and their sleep is taken away, unless they cause some to fall. It may be you think they love your person, but do they not hate your way more then they love your person, and will you walk with them that hate your way, because you think they love your person; Be not deceived. Do you not know thirdly, That in time of danger they will thrust you into danger, that they may save themselves out of danger. There was a correspondence between good *Jehosaphat* and wicked *Ahab*; and when they went into the Field, what did *Ahab* say to *Jehosaphat*? Read what he said and did, *2 Chron. 18. 29 I will disguise myself, and will go to the Battel, but put thou on thy Robes*; but see the issue of it, *verse 3*. Plainly shewing thus much, that if a good man hold correspondence with a wicked man, in case there be any danger, the wicked will thrust the good man into danger, to keep himself out. But in the fourth place, if you have not considered this Scripture before, yet have you not thought on that Scripture, *As for those that turn aside by crooked paths, the Lord will lead them forth with the workers of iniquity.* Now is not this a crooked path to walk with both companies, with the godly in the light, and with the wicked in the dark. Well, Wo be to him that doth so, God will in due time discover him, and lead him forth with the workers of iniquity, Oh what an evil thing therefore is it to halt between two, to walk and keep company with both good and bad, bad and good.

Object. Why, But I praise God; will some say, I do not keep company with the Wicked at all, so

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as to walk and converse with them ordinarily in a way of friendship.

Ans. That is well, But what if God will count vain company in the number of bad company? For ye have it, *Psal.* 26. 4. Secondly, what if God will account those for your companions whom you would be with, if you were not restrained by the fear and shame of your friends. We find in Scripture, that a man is said to do all that which he would do, if he were not restrained. *Abraham* is said to sacrifice his Son, because he would have done it, if God had not restrained him, so look what that company is, that I would be with, if I were not restrained; that company according to Scripture, I am said to keep. Thirdly, what if God will account all those for your companions whom you justifie, like, or consent unto in the way of your sin and vanity? So ye read, *Psal.* 50. 20. Or what if God will account your companions according to your servants of choice, as *David* said, that he would not know a wicked person. Mark how he proves it, *Psal.* 101. 4. he saith, *A froward heart shall depart from me, I will not know a wicked person*, but says he, verse 6 *Mine eyes shall be upon the faithful in the Land, that they may dwell with me, he that walketh in a perfect way, he shall serve me; he that worketh deceit shall not dwell within my house, and he that telleth lyes shall not tarry in my sight*, verse 7, it is ordinarily said, *Servi sunt humiles amici*, Your servants are your lowest friends; and though a mans servants are not properly his companions, yet his companions may be known by his servants of choice. Possibly a man cannot get a godly servant, but if a man have godly and ungodly before him, and shall

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chuse such as are vain or wicked, this argues what his company would be if he had his choice and his mind. Now God can turn up all our leaves and see what grows under them. And if all these things be true, how few are there that will stand free from wicked and ungodly company. But my Beloved, either there is comfort enough to be found in good company, or there is not; if there be not enough in good company, why should you converse with them at all, and if there be comfort enough in those that are good, why should you not walk with them altogether.

Quest But what shall we then do, that we may avoid evil company, that we may chose good company and improve them?

Ans. Here are three questions I shall speak something unto them distinctly. As for the first, Do you ask what you shall do that you may avoid evil company? First, you must be sure to mortifie your affection, inclination, and disposition to the vanity thereof; 'tis not the perswasions of evil company that doth lead you to them, but it is your own disposition and unmortified affections; you think it may be, that it is their Spark that doth set you a fire, but it is your Tinder that doth close with their spark, if there were but Water thrown on your own Tinder you could not be so fired with your evil company. *The Woman that thou gavest me, said Adam, did give me to eat, and so I was drawn into this sin, but it was his own disposition that did lead him to it, 'tis in this sin as in all other outward sins; 'tis not the drink or wine that is in fault, but a mans own drunken disposition that doth lead him to drunkeuness; 'tis not the beau-*

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tiful object that is in fault, but a mans own wanton disposition that doth lead him into uncleanness ; so here it is not your company, but your own disposition that doth lead you into it. Would you therefore avoid and abstain from your wanton company then labour to mortifie your own wanton affections, would you abstain from and avoid your vain company ; then must you first labour to mortifie the vanity of your own heart and spirit ; otherwise though you abstain from your company for a time, yet you will return again. First therefore mortifie your own lusts and earthly affections

2. And in the second place, Be sure that you avoid all those occasions, which though lawful in themselves, yet through your weakness may any way open a door unto evil company, when the *Nazarites* were forbidden wine, they were forbidden grapes also, whereof wine was made. *Numb. 6. 3.* And if ye look again into the fourth of the *Proverbs*; you shall find that when the Holy Ghost by *Solomon* doth forbid you to enter into the Path of the wicked, and going in the way of evil men ; he doth in the name of God command you to avoid it, not to pass by it, to turn from it, and to pass away, verse 15. as if says Mr. *Greenham*, A Physitian should give directions to a man to avoid the Plague ; the great Receipt saith he, that the Physitian gives against the Plague, is made of three Ingredients, *Citò, Longè, Tardè*, Fly quickly, Remove far from the place, and Return slowly ; so here saith he, as if there were a Plague in evil company, The Holy Ghost bids us to depart quickly, and not to come near, and what is the reason that many are so overtaken with evil company, but because they do not avoid all those

those lawful occasions ; which through your own weakness doth lead them into it, be sure therefore that you avoid them.

3 And in the third place, if you would avoid evil company, then you must part abruptly with them, you think thus it may be, though I part with my evil company, yet I will part civilly with them, I will go but once more, and again, I will go but once more to them, and will part fairly, with them. Whereas our Saviour Christ saith, *if thy right eye offend thee pull it out, & if thy right hand offend thee cut it off.* Look what that is, that is near and dear to you, That must you part with in a way of violence ? if you will part fairly with your company, then go to them and say, Well I have sinned, and sinned greatly in keeping your company; Now God through Grace hath convinced me of it, I will never come in your company in any such way again, and he that will part with wicked company must be abrupt in his parting with them. That's the third thing.

4. And in the Fourth place, If you would avoid and part with your evil company, then you must humble your self before the Lord, for all the vanity and folly of your Company-keeping ; some men being convinced of their sin in Company-keeping, do resolve never to come in such company again : And it may be they do refrain for three or four weeks, but in a short time they are where they were. And what's the reason, that though men be convinced of their sin, yet they return again ? but because they go forth in the strength of their own resolutions, and were never thoroughly humbled for their sin. Would you therefore so refrain from evil company, that you

may return no more; then go and humble your self before the Lord for the evil of it.

5 And in the fifth place, Be sure that you do not follow the Saints to that is good for their multitude: for he that follows the multitude to good, because they are many, will also follow the multitude unto what

Non faciendum, quia multi faciunt sed quia loquor ut bonum faciunt, aut bene satis mihi sunt pauci, satis unus, satis nullus: August.

Si potentiores faciunt, non faciam quia faciunt, sed gaudeo quia faciunt.

is evil, *Non faciendum, &c* saith Austin, we must not do a good thing, because many do it, but because it is good; if others do that which is good saith he, I will rejoyce because they do it, but I

will not do it, because they do it that I may do good; for to do well few shall suffice, yea one, yea none. The way to follow the multitude to evil, is to follow the multitude to good; because of this multitude take heed therefore of that

Sixthly. And if you would avoid evil company, Then be sure that you keep good company, and improve them. *Intus existens prohibet alienum.* If the Vessel be full of Wine, it keeps out Air and Water; good thoughts keep out bad thought, good words keep out bad words, and good company keeps out bad company. And what is the reason that many poor souls are led away with naughty and debauched company, but because they are not hedged in with good company; for as bad company keeps men from good company, so good company will keep men from bad company. Look what day or time that is wherein you depart from good, then are you exposed unto them that are evil; yet it is not enough to have good com-

company, but you must improve also, and gain by them; for if you be in good, company, and do get nothing by them, you will say, What need I make such a stir about my company, I see no difference; As one company talks of the world, so doth the other also; and as I get nothing by the one, so I get nothing by the other also; therefore I'll return unto my old company again? Would ye therefore avoid evil company, then be sure that you keep good company, and improve them.

Quest 2 Why? but I do not know how to chuse good company: I confesse good company is a great mercy, and bad company is a great misery, but how shall I be able to chuse my company.

Ans. 1. You must go to God and beseech him for to chuse your company for you: Mark what *David* said and did; in this Scripture he saith, *I am a companion of all those that do fear the Lord; yet ver. 79. he goes to God, and prayeth, saying, Let those that fear thee, O Lord, turn unto me, and those that have known thy testimonies. As if he should say, Of a truth, Lord, I am a companion of all that do fear thee; but it is not in my power to bend their hearts unto me; the hearts of all men are in thy hands, now therefore let those that fear thee turn unto me. So do you go to God, and say likewise, Lord, do thou chuse my company for me, let those that fear thee turn in unto me: O do thou bowe and incline their hearts to be my companions.*

2ly. If you would act herein under God, and make a right choice of your company, then must you get your nature changed. The Raven keeps company with the Ravens, and not with the Pigeons;

but if the nature of the Raven were changed into the nature of a Pigeon, it would flock together with the Pigeons. Every thing follows its nature. Labour therefore to get your nature changed ; and then though you have flown with the Ravens, you will flock together with Gods Doves.

3ly. And in the third place, if you would make a right choice of your company , then you must get a discerning spirit, that you may be able to put a difference between those that fear the Lord , and those that fear him not ; between those that are civil, moral men, and those that that are gracious. *The spiritual man judgeth all things.* And what is the reason that people keep no better company , but because they cannot discern of company ? And what is the reason that they discern not between company and company, but because they are not spiritual ? Would ye therefore be able to make a right choice of your company ? then get this discerning spirit.

4ly. And in the fourth place observe, Who those are that are most profitable in your society ; who those are that are most sound in their faith, savoury in their spirits, and most communicative and profitable in their lives , and with such close ; Some have knowledge enough to discourse with, but they have no savour in their spirits : Some are of a savoury spirit, but they want knowledge, and are not communicative ; but let those *that fear thee turn unto me, and those that have known thy testimonies* , saith David ; as if he should say , Lord , I would not only have knowing men to be my companions , but fearing men. Neither would I only keep company with *those that fear thee* , but with such as are knowing,

ing, and do *know thy testimonies*. Thus let his choice be yours, a knowing man, and a fearing man, a fearing man, and a knowing man, will make a meet companion for you.

ly. And if you would make a good and comfortable choice of your company, then in case you be a man, Let the friend of your bosome be a man, and not a woman, unless it be your Wife; and if you be a woman, then let the friend of your bosome be a woman, and not a man, unless it be your Husband; for if the special friendship be between a man and a woman, who knows how soon the spiritual friendship may degenerate into carnal affection; and if it may be, let your friend or companion stand upon even ground and a level with you; for the *Germane* Proverb is often true, *He that will eat Cherries with Noblemen, shall have his eyes spirt out with the stones thereof*. Therefore affect not company too high for you. But whatever degree your company be of, be sure that it be not such as will be apt to take an offence from you, nor such as you shall be apt to take an offence from; for then your society will always be uncomfortable. Thus do, and your choice shall be right.

Quest. 3. Well, but suppose I have chosen good company, and I can say in truth with *David* here, *I am a companion of all those that do fear thee, and do keep thy precepts*; What shall I do, that I may improve my company? I praise God I have good company, but I do not know how to improve them; what shall I therefore do that I may improve my good company?

Ans.

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Answ. First, You must be humbled for all the mispence of your time with good company. The way to improve a mercy, is to be humbled for our not improvement of it.

Secondly, If you would improve your good company, Then lay your right ends together when you meet; you see how it is with a fire that is half burned, if you would mend it, you take the sticks and lay them together; but then you do not lay the cold ends together, but the hot ends together. Now there is no company so good, but hath its cold ends, and its warm ends; if you lay your cold ends together when ye meet, what heat, what warmth, what good or improvement can you expect? Therefore lay your warm ends together when you meet together.

Thirdly, Observe what that grace is wherein your companions doth excell, and labour more and more for to draw that forth; every Saint and Godly man doth not excell in every grace. *Non omnis fert omnia tellus*, every ground will not bear Wheat or Rye, but some one Grain, and some another; so every Christian doth not excell in every grace, some in one grace, and some in another: It may be he hath life, and you have light; or it may be he hath light, and you have life: And why hath God given this to one, and that to another? But that they may be beholding one to another, and have communion one with another. Would ye therefore improve your communion and good company, Then observe what that grace is wherein he doth most excell, and labour more and more to draw out the same.

Fourthly,

Fourthly, Take heed also of pride and envy, which is the bane of all good company : Pride will make a man speak, and pride will make a man hold his peace. I am a poor ignorant man or woman, saith one, and therefore I will not speak of that which is good before their company ; yet this may be out of pride. I have an opportunity of doing good in this company, saith another, and therefore I le speak, yet this may be out of pride too. There was such an one spake good words at such a time, saith another, but 'twas little to the purpose, and this may be out of envy : Now envy is between equals, and pride between unequals ; either therefore you converse with your equals, or with your unequals ; if with your equals, take heed of envy ; if with your unequals, take heed of pride.

Fifthly, And in the fifth place, If you would improve your good company, and profit by them, then pray over them, and for them. Of all companies, says Mr. *Greenham*, I never profited and gained more by any, then by those that I prayed most for ; and what is the reason that you profit no more by your good company, but because you pray no more for them, and over them. You will pray over your hearing, reading, or meditation ; why ? because it is an Ordinance : So is this of good company too. And therefore if you would improve and profit by your company, then pray much over them, and for them : Yet

Sixthly, Do not rest secure in your good company ; for though you be in a good company, you may possibly get more hurt then if you had been in bad company. And what is the reason that you
come

come sometimes from bad company, into which you have been cast occasionally, or against your will, with your soul troubled for their sin, and through Gods providence do get good thereby : And you come from good company with your heart flat, and dead, and dull, but because you rest secure in your good company ? In the one you watch, in the other not. Wherefore rest not secure in your company, though it be ne're so good : Good company is Gods Ordinance, but it is an Ordinance that doth tend unto other Ordinances : Some Ordinances tend unto other Ordinances. It is an Ordinance that we should rest on the Sabbath-day. But why are we to rest then ? for rest sake ? No, but we are to rest in order to the positive sanctification of the Sabbath ; so we are to keep good company, but why ? What for it self ? No, but in order to other Duties. Now if it be an Ordinance that lyes in order to other Ordinances, why should we rest in it ? The more you rest in it, the less you will improve it. Therefore do not rest secure in your company, although it be ne're so good. But be sure that you look upon it as a Duty in order to other Duties ; and thus you shall improve it. Which that you may do,

Seventhly, Consider with your self what a great Talent is put into your hand, when you are betruſted with good company ; thereby you have an opportunity of gaining something which you cannot gain by your publick Ministry. You see how it is with the Candle. I can take a Candle in my hand, and go down into the Cellar, and see that thereby, which I
can-

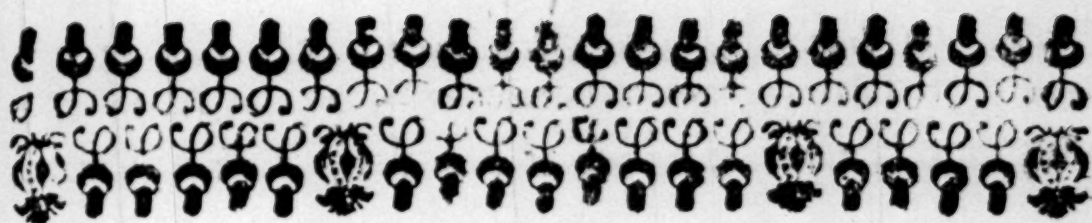
cannot see by the light of the Sun; possibly the Sun-beams may not reach that which the beams of the Candle may reach: So possibly the light and beams of private Communion, may reach that truth which the beams of the publick Ministry doth not reach. 'Tis possible that a Minister may speak to a truth in publick, yet he may leave it in the dark; when I come at home, then I may beat it out more fully with good company. So that this Ordinance of good company is a great Talent; and will the Lord require an account of the improvement of our Talents, then surely he will have an account of the improvement of our Company. In the third of *Malachy* it is said, *Then those that feared the Lord spake often, and a book of remembrance was written.* God hath a Table-book at work upon all our speeches and conferences when we meet together, and he sets down what we say, and what we do when we meet together; and shall we not then take heed what company we come in, and what we do and speak in our company? It's recorded of Mr. *Latimer* the Martyr, That though he was somewhat free in his speech when he was examined, yet when he heard a Pen writing behind the Curtain, then he was more wary. Why! believe it, there is a Pen behind the Curtain, that sets down what you do, and say in your company, whether good or bad. Now therefore, as ever you do desire that Gods own Hand-writing, that Gods own Table-book may not be brought out against you, take heed what company you come into, and what you do and speak in your company: Thus shall you be able to avoid bad company, to
chuse

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chuse good, and to improve the same. And thus now I have done with this Argument of good company.

A good man will have good company : *For I am a companion, says David, of all them that fear thee, and do keep thy precepts.*

THE



THE
CARNALITY
OF
Professours.

1 Cor. 3. 3.

For ye are Carnal.



N this Chapter the Apostle *Paul* doth charge the *Corinthians* with Carnality, which Charge he maketh good by divers Arguments. The first is taken from their incapacity of receiving and digesting the strongest Truths of the Gospel, ver.

1, 2. *And I brethren could not speak unto you, as unto*

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unto spiritual, but as unto carnal, as unto Babes in Christ. I have fed you with milk, &c. For ye are carnal. The second Argument is taken from the envyings, strifes, and divisions that were amongst them. Verse 3. For whereas there are among you, &c. are ye not carnal? The third Argument is taken from those Sects that were amongst them. Verse 4. For while one saith I am of Paul, and another I am of Apollos, are ye not carnal? They set up one Minister against another, crying up of one, that they might cry down another, and so put themselves into Sects; this was Carnality. And upon this account he saith to them again and again, Are ye not carnal? Where then observe thus much, That it is possible for great Professors of the Gospel to be very carnal: These Corinthians were a Church of Christ, and of all the Churches they had the greatest Gifts; and the Apostle writing to them, calleth them Saints, sanctified in Christ Jesus. Chap. 1. 2. Yet here he saith they were carnal. Possibly then a man may be a Member of a true Church, have great Gifts, and be a good man too, yet he may be very carnal; surely he that is a Member of a Church, greatly gifted, and a good man, is a great Professor; this a man may be, and yet carnal. Possibly then a man or woman may be a great Professor, and yet may be very carnal. Great Professors may be very carnal. And if you ask what this Carnality is, or when a man may be said to be carnal? I answer in the general, that you may know what this means by the opposition, and the application of it; It is applied sometimes to the unregenerate, John 3. 6. That which is born after the flesh, is flesh, or carnal; so it is not used

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used here ; for the Apostle doth not charge the *Corinthians* with an unregenerate estate. Sometimes this word *Carnal* therefore is applied to the regenerate, such as are Weaklings, Babes, and Sucklings in Religion, who have more sin then grace, more flesh then spirit ; and so he speaketh of these *Corinthians*. But the word *Carnal* is used also by way of opposition, and it is opposed sometimes unto what is mighty : So 1 *Cor.* 10. 4. *Our weapons are not carnal, but mighty.* And sometimes it is opposed unto what is spiritual. So *Rom* 15. 27. and 7. 14. Look therefore when a mans fleshly weaknesses do so far prevail, that he is not spiritual in his life and conversation as he should be, Then he is said to be carnal, according to this Scripture. Now thus it is possible, that a Member of a Church, a gifted person, yea, good men may be very carnal. Possibly great Professors may be very carnal. In prosecuting whereof, We must first enquire how it may appear, that great Professors of the Gospel may be carnal. Secondly, How far that carnality may reach or extend. Thirdly, What is the difference between the carnality of the world, and such as are good. Fourthly, What an evil thing it is for a Professor of the Gospel to be carnal. Fifthly, How we may be freed from this carnality, and be more spiritual. And if you ask,

Quest. 1. How may it then appear that great Professors may be very carnal ? I answer.

Ans. The more any mans judgment is defiled and dabbled with corrupt Opinions, contrary to the Grace of the Gospel ; the more carnal he is, especially if he father them on the Spirit, or on the Gospel ;

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for the Gospel is the Ministration of the Spirit. *The words that I speak*, saith Christ, *are spirit and life*. Now two sorts of Doctrines there are that are contrary to the Gospel; The Doctrine of Natural Free-will, and the Doctrine of Legal and Jewish Ordinances. The Doctrine of Natural Free-will is contrary to the substance of the Gospel, which is the Word of Grace. The Doctrine of Legal and Jewish Ordinances is contrary to the dispensation of the Gospel; and both carnal. The Doctrine of Natural Free-will is a carnal Doctrine; for saith *John*, chap. 1. 13. *Which are born not of blood, nor of the will of the flesh, nor of the will of man.* The will of the flesh, and the will of man go together. Was it not a carnal thing for *Abraham* to go in to his Maid *Hagar*? So is it also a carnal thing for a Professor of the Gospel to turn into a Covenant of Works, whereof *Hagar* was a Type. And I appeal to your selves, saith *Austin* to the *Pelagians*, pleading for the power of Nature, and for Natural Free-will, What is that which makes an outward

Nec tribuantur ista meritis voluntatum, sicut sunt celeritates, vires, bonæ valetudines, & pulchritudines corporum, ingenia mirabilia, & multarum artium capaces naturæ mentium. vel quæ accidunt extrinsecus, ut est opulentia, nobilitas, honores, & cætera hujusmodi, quæ quisque ut habeat, non est nisi in Dei potestate, &c. Aug. de corp. & grat. cap. 8.

difference between one man and another? one is rich, and another is poor; doth Mans Will make that difference, or Gods Providence? saith *Austin*: One man is strong, and another weak; doth Mans Will make the difference, or Gods Providence? One man or woman is fair, and another deformed.

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deformed, doth Mans Will make the difference, or Gods Providence? I suppose you will say, that it is Gods Providence, not Mans Will that doth make the difference. And if you say that Mans Will makes the difference in these outward things, and not Gods Providence, *are ye not carnal?* How much more if you say, Mans Will, and not Gods Grace doth make the difference between one man and another in spiritual things? As for the Doctrines of Legal and Jewish Ordinances, they are expressly called *carnal Commands*, Heb. 9. Now possibly a Professor of the Gospel may be baptized into these Opinions, possibly he may hold the Doctrine of Free-will under the Gospel of Free Grace. Possibly he may be baptized into the Doctrines of Jewish Legal Customs, Ceremonies, and Sabbaths, and of all the Opinions that are now stirring and ranging abroad. What Opinion is there, but the maintainers thereof do father it upon the Spirit? What Brat or Bastard-opinion is there abroad, but men do come to lay it down at the door of the Gospel, and father it upon the Spirit? Now when men do thus, may we not say to them, as the Apostle here, *Are ye not carnal?*

Secondly, The more any Professor is guilty of levity and lightness in the Wayes of the Gospel, the more carnal he is; for says the Apostle, 2 Cor. 1. 17. *When I therefore was thus minded, did I use lightness, or things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But as God is true, our word towards you was not yea and nay.* Levity therefore is a sign of Carnality. Now there is a twofold Levity, one in

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regard of judgment, whereby men are unsettled in their judgment, saying yea to a Doctrine to day, and nay to morrow, or soon after. This levity of judgment is a sign of carnality. The other levity is in regard of practice, whereby men are slight, vain, and frothy in their communication. Now possibly a Professor may be thus light in both these respects. Some are light in regard of their judgement, unsettled; some are light in regard of their practice; for they can sit and spend a whole Afternoon in vain conferences, and not a word of God of Christ. Are not these *carnal*?

Thirdly, If there be little or no difference sometimes between the carriage and behaviour of a Professor and of the men of the world; then possibly a Professor may be very carnal. And what difference was there between *David* and the men of the world, in that matter of *Uriah*? What civil man would have done as *David* did? And so now though a Professor may be very good and gracious, yet if he be stirred sometime in a business of his own concerns, what difference is there between his carriage and the carriage of the world; may we not then say to such, *Are ye not carnal*?

Fourthly, If there be envyings, wranglings, strifes, and divisions amongst the Professors of the Gospel; then 'tis possible that great Professors may be very carnal; nay, that ye read in the Text, and I wish we might not read it in our daily experience; It is the property of a gracious spiritual frame of heart to rejoyce in others graces, and to mourn for others sins; 'tis the property of a carnal heart to envy at others graces, and to rejoyce and triumph
over

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over others failings. Now if Professors be at variance, one of one judgment, and another of another, in case a man of another judgment do fail or fall, what rejoycings will there be ? if I were spiritual, then I should more grieve for Gods dishonour by the fall of a Professor, then rejoyce at the fall of my adversary; but yet so it is, though Gods name be dishonored by his fall, because he is a Professor ; yet another will triumph therein, because he is his adversary ; is not this *carnal* ?

Fifthly, If a Professor of the Gospel can neither give reproof without anger, nor take a reproof without distaste, is he not *carnal* ? you that are spiritual, saith the Apostle, *restore him that is fallen, with the spirit of meekness.* But now if an admonition or reproof be given, either it is given with anger, or it is taken with distaste ; Why ? but because we are *carnal*.

6, If a Professor of the Gospel do use carnal engines to obtain his designs, is he not carnal therein ? now thus it may be possibly with some great Professors of the Gospel. *Abraham* was a good man, and a great Professor, yet when he would secure and preserve himself, he said to *Sarah*, say, Thou art my Sister. The thing was true, and no lye, but it was a carnal engine that he then used to obtain that design. We read of *Abner*, that when he would bring about the Kingdom to *David*, for his own preferment, then he went to the heads of *Israel* and told them of the promise that God made to *David*. Here

Ne quis inhonestas cupiditates religionis glaucomate obtegito Vide Cluveri Histor. Mundi p. 108.

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he made use of a Religious Engine to obtain his own carnal ends. Sometimes men use their carnal Engines to obtain Religious designs; Sometimes they use Religious Engines to obtain their carnal ends, and what more ordinary then this, even amongst Professors. Why? But because they are carnal.

Seventhly, the more selfish any man is in seeking his own particular interest in the time or cause of publick concernments, the more carnal he is, a selfish principle is a carnal principle; now this may be amongst Professors, *Judges 5*. Why says the Holy Ghost to *Reuben*, Why abidest thou amongst the Sheepfolds to hear the bleatings of the Flock; and why did *Dan* remain in Ships; there was a great cause a foot, *Zebulon* and *Nephtali* came forth, but as for *Asker* they abode in the Creeks, *Dan* in the Ships, and *Reuben* abode among the Sheep-folds to hear the bleatings &c.

that is, says *Peter Martyr*, *Plus pecudum balatu, quam Reipublicæ cura*; they were taken with their own particular interest, more then with the publick concernments. Do I therefore mind my own particular interest more then

the publick concernment, and in times of publick concernments or calamities, do I seek to raise my self and to get a place, a preferment, and great things in this world, then am I carnal. Yet thus even thus it is with many Professors at this day. Why; because they are carnal; possibly then great Professors may be very

Habitabat Reuben ultra Jordanem in piscuis videturque ob suas oves et greges Reipub. curam omisisse, eo nomine eos accusat, quod tunc sua curarint. Plus pecudum balatu quam reipub. cura caperentur *Pet. Mart. in Judg 5.*

very carnal, and that is the first thing.

Quest. Well, but suppose this Doctrine be true? great Professors may be very carnal. How far may this carnality of Professors reach and extend.

2 General.

Answ. It may reach and extend unto all our life, as a Scurfe may grow over all the body, so this carnality may grow over all the body of a mans conversation, and extend unto every part thereof.

First, For will you instance in our thoughts, apprehensions, reasonings, and conclusions? Is it not a carnal thing to abound with carnal reasonings? This the Disciples did before Christs Ascension, therefore saith he often to them, *Why reason ye so amongst your selves?*

Secondly, Or will you instance in the matter of our affections? Is it not a carnal thing for a man to love and savour the things of the world? this Professors may possibly do, witness the Parable of the Thorny ground,

Thirdly, Or will you instance in the matter of our words? Is it a carnal thing to bite and devour one another, and to carry Tales between men. Yet this the Galatians did, *If ye bite one another, shall ye not be consumed one of another.* Gal, 5. 15.

Fourthly, Or will you instance in the matter of our condition, Is it not a carnal thing to be discontented with ones condition, and to think that I can carve better for my self, then God hath carved? This the Israelites did, when they said, would God we had staid still in Egypt.

14 Fifthly

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Fifthly, Or will ye instance in the matter of our lives, and reformation of our practice? Is it not a carnal thing, for a man to run from one extreame to another? *Dum vitant stulti vitia, in contraria currant.* Yet what more ordinary then this in the way of reformation from no liberty, to all liberty; from prodigality to covetousness.

6ly. Or will ye instance in the matter of our duties? Is it not a carnal thing for a man that hears the word of God, to apply it to another, and not to apply it to himself? saying, That the Preacher met with such an one, and not think of himself: or to be more taken with the volubility of expression, then with the spirituality of the ordinance: or if a man preach the word, Is it not a carnal thing to have flings and throughs at particular persons, or to preach the Gospel for Hire, that he may get a living thereby, or to preach Christ out of envy, yet this the Apostle says to the *Philippians* that some did in his days.

7ly. Or will ye instance in the matter of the enjoyments and special communion with God? Is it not a carnal thing to desire incomes from God, for the sweetness of them. The ordinance of the Lords Supper is an ordinance wherein you enjoy much of God, and have special Communion with him: Yet you know how the Apostle blames the *Corinthians* for their carnality therein, and if ye look into *Luke 22. 24.* You shall find that even at the Lords Supper, the Disciples of Christ were debating who should be greatest; a carnal thing for any of them to desire greatness above the other: But that this question should be started then, what Carnality was here?

Eighthly,

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Eighthly, Or will ye instance in our approach unto Christ, and coming to Christ? If carnality be excluded in any thing, surely it will be excluded here; yet says the Apostle, *henceforth know I no man after the flesh*, no not Christ himself; it seems that formerly they did thus know Christ himself, and were too carnal in their very knowledge of Christ, but saies Christ to those that followed him, *Ye follow me not because of the miracles, but because of the Loaves*. Plainly then this carnality may extend and reach unto all our actions, and if there be no action that a Professor can do, but this carnality, may get and soak into it; then surely this Doctrine is most true, that possibly a great Professor may be very carnal, possibly great Professors of the Gospel may be very carnal, and so much for the second.

3. General.

Quest. But you will say, if a Professor may be carnal, and this carnality may possibly boyl up to such an height; is there any difference then between the carnality of the World, and of the Professors of the Gospel.

Ans. Yes, much if Professors be Godly, for all Professors are not Godly. For though a Professing good man may labour under much carnality, and be too fleshly, yet he is not born after the flesh; for saith the Apostle Paul, *Abraham had two sons, Galat. 4. 22. The one by a Bond-woman, the other by a free-woman*, but he who was of the bond-woman, was born after the flesh, but he of the free-woman, by the promise. Which things are an Allegory, for these

these are the two Covenants; that is, the legal Covenant, and the Covenant of grace. Now we brethren, saith he, *verse 28. as Isaac was, are the children of Promise.* We are born after the promise the promise comes and works grace in us; we are regenerated and born again by the word of the promise; and therefore though these children of *Abraham* may labour under much carnality; yet they are not born after the flesh, as carnal, unregenerate men are, who are the children of the bond woman, and belong to the legal Covenant.

2ly, Though Professing good men may be very carnal, yet there is a grace and goodness that doth run along therewithall, for they are the smoking flax, and though there may be much smoke and carnality that may offend the eyes of beholders; yet there is a fire of grace and zeal that runs out therewithall. What a smoke did *Jonah* make when he ran away from God, and was sroward and peevish even with God himself? But though therein he was very carnal, yet still there was a grace and goodness that did go along therewith.

Thirdly, though a good man may be very carnal, yet he doth not sowe to the flesh, or savour and relish the things of the flesh most. A carnal wicked man doth savour and relish the things of the flesh; thus to be carnally minded is death, saith the Apostle, *Rom. 8. And those that sowe to the flesh, shall reap corruption.*

Fourthly, As for those that are carnal and wicked it is not so with them, Though a good man may be very carnal, and may labour under much carnality, insomuch as his parts may be too big for his grace,
and

and his passions may be too big for his parts, yet he doth not take up a carnal prejudice against the whole way or power of Godliness, the wicked are carnal, and they are carnally prejudiced against the very power of Godliness in the strictness of it. Possibly a good man may be prejudiced against this or that particular way of God; but as for the power of Godliness, he is not carnally prejudiced against that.

Fifthly, Though a good man may be very carnal and labour under much carnality, yet that carnality doth not bear the rule and sway in his life. *Finis actionum Domina & Regina.* Look what a mans general and utmost end is,

that doth give a law unto all his actions, that rules,

Finis dat mediis amabilitatem, ordinem & mensuram.

that swayes, and is the yard wand unto all his actions; as for example, if the world and profit be my end, my general and utmost end, then my actions generally are directed and swayed by it: And I must preach so much as may stand with my profit, I must go to meetings and improve soul-opportunities so far as may stand with my profit, I must acquaint my self with men so far as may stand with my profit; and if such and such things may not stand with my profit in the world, then I must not do the same. Why? because the world is my great and utmost end, and every thing must strike sail unto it. Now I say, though a good man may labour under much carnality, yet there is no carnal thing that doth bear sway with him as it doth in those that are carnally wicked.

Sixthly, Though a good man may be very carnall yet his practical conclusions, and therefore are not so

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so carnal, as the men of the Worlds are. Mark what carnal therefore the men and people of the world have, *Prov. 7. 14, 15. I offered my peace offering, now therefore am I come forth to meet thee.* A strange therefore, as if she should say, I have been at duty, and at the ordinance; and therefore now am come forth to play the whore. Ye know also what a therefore Pilate had, upon the Judgment of Christ, *I find no fault with him, now therefore*

Luke 23. 16. Scourge him and let him go. Oh strange therefore,

I find no fault with him, therefore whip him, nay, therefore whip him not, for I find no fault in him. Are there not such therefore still in the hearts of men, The Lord is gracious and merciful, Therefore I'll go on to sin; The Lord is patient and forbearing, Therefore I'll repent afterwards. But says *David, O how great is thy loving kindness, therefore do the children of men put their trust in thee.* Though a good man be too carnal, yet he is not so carnal in his main inferences and conclusions, as the carnal world is.

Seventhly, Though a good man may be very carnal, yet he is very sensible of his carnality, and is much humbled; for when I saw, said *David*, the prosperous estate of the wicked, then I had such carnal reasonings as these, I have cleansed my hands in vain; but says he, *I was a beast therein, Psal. 73. 22.* The more a man looks into the spirituality of the law, the more he will be sensible of his own carnality, Now a good man looks much upon that. As for the law, saies *Paul, Rom. 7. 14 That is holy, spirituall, good, but I am carnal.* Who was a more spiritual Christian then *Paul*? yet he was sensible of his carnality.

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carnality. Why? because his eye was upon the spirituality of the law; Now so it is with all those that truly fear the Lord; they do not stand and compare themselves with others: For that would augment their carnality, but they compare themselves with the law and word of God; and so they are exceeding sensible of their own carnality, and are humbled for it. So that then now you see. There is a difference; And what that difference is; And though the carnality of the good Professor be not so bad as the carnality of the world, and the men thereof, yet it is evil; the best of this carnality is naught, and if you ask me

Quest. Wherein the evil of it doth appear, I answer,

4. General,

Ans. In the fourth place in many things it is a very evil thing for a Professor of the Gospel to be carnal. For

1. Is it not an evil thing for a man to walk contrary unto his Profession:

Peccatum majus ubi repugnantia major; is it not an evil thing for a Judge to

Peccatum majus ubi specialis repugnantia inter peccatum et peccatum. Aquin.

do unjustly? Yea, Why? Because it is contrary unto his profession. Now the profession of the Gospel is spiritual, and the Professors of the Gospel are so described and called. The spiritual man judgeth all things; and ye that are spiritual, restore such an one, &c. The Weapons of our Warfare, saith the Apostle, are not carnal. Carnal Weapons are suitable to carnal profession, but spiritual weapons are suitable to spiritual profession. 'Tis observed therefore

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fore that the Weapons of the Papists in advancing their Religion, are very carnal ; Somewhat they have in their religion which doth comply with every mans

*Sir Edw. Sand
Relig. West.*

carnal humour. If a man be Devotional, they have a Cloyster for him; If he be Disputative, they have their Schools

for him ; If a man or woman do pretend to chastity, they have their Nunneries and Pories for them; If a man be given to filthy wantonness, they have their allowed Stewes for him; If a man be given to honour and greatness, they have a Cardinals Cap for him ; And if he be given to despise and neglect the world, they have a Mendicant Fryers place for him. Some carnal thing still they have that doth suit with the carnal and wicked humours of men. Why? but because their warfare is carnal, and so the weapons of their warfare are carnal. But the Profest Religion is spiritual and reforming ; how have they therefore advanced their Religion, but by powerful Preaching, Printing good books, Translating the Scriptures into the vulgar tongue, Catechising and instructing the younger, open Disputings for the truth, and Suffering for the same ; Thus the Reformed Religion hath been carried on by good and spiritual weapons. Why? for our war-fare is spiritual, now in these times we are upon another condition of Reformation, we are reforming the very Reformation and therefore the weapons of our war-fare should be most spiritual ; are we therefore carnal now in these days, then do we walk contrary unto our Profession.

Secondly, Yea, though you be a good man yet
if

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if you be carnal, you do thereby make your self unfit both to do good, and receive good. Carnality makes you unfit to do good, it will hinder the vend of your commodities. I think sometimes, says *Luther*, to convert all the Congregation, but the Auditor comes and smells something of a man in what I say, and so he turns away, and no good is done. And in experience what good doth admonition do, when administered in passion. This Carnality is an hinderance to your doing good; and as it is an hinderance to your doing, so it is an hinderance to your receiving it. It stops your Ears and Eyes; your Ears from hearing the Word, and your Eyes from seeing into the dispensations of God. Yea,

Thirdly, Thereby you will be apt to give and to take offence. As this Carnality will make you unfit to do and receive good; so it will make you apt and ready to give and to take offence. Who more apt to give and take offence then young Christians? And why so? but because they are Babes, and carnal. Yea,

Fourthly, Though you may have some real goodness in you, yet if you be carnal, you may dishonour God more by your carnality, then you may honour him by your goodness. And is it not an evil thing for a man to dishonour God more by the carnality of his Profession, then he can honour God by his Profession?

*Sentit anima hominis verbum
arte super se compositum esse,
& fercore humano (ut apud
Ezekielem est) opertum, hu-
mano affectu pollutum, ideo
nauseat super illo, & potius
irritatur quam convertitur.*

*Luther loc. com. clas. 4. de
minister. verbi.*

Fifthly,

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Fifthly, The more carnal you are, the more you are exposed, and expose your self to the temptations of Satan, and his instruments. 'Twas a carnal thing for *David* to number the people ; Satan observed this carnal affection, and the Text says, *That he stirred him up to number the people.* And if Professors have their carnal ends hanging out, what may not the Devil and his Agents add and joyn thereunto ? Yet,

Sixthly, The more carnal you are in your Profession, the more you will lose the sweetness of your Christian Communion. What happiness can a gracious spiritual heart take in conversing with a carnal Professour ? Suppose a man deal but in outward friendship, what happiness can he have in conversing with one that is selfish, that seeks himself in all his acquaintance and converse ? Is there any happiness in that friendship where a man must always stand upon his guard, to keep himself from the selfish designs of him that he walks with ? No surely. Much more may I say in our spiritual Converse and Communion. What happiness, what sweetness can I take in conversing with him that is selfish and carnal. Oh this Carnality is a great enemy to the sweetness of Christian Communion, it will eat out all the sweetness of it. And

Seventhly, It will hinder the advance and progress in the ways of God, and knowledge of Christ : For what growth or advance can a people make in their practices, when Ministers cannot advance them in their Preachings. Now says the Apostle here, *I could not deliver to you strong meat ; why ? Because ye are carnal.* Wherefore says the Apostle, *Would*

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you grow in grace ? then laying aside all malice and superfluity of naughtiness, as new born babes desire the sincere milk of the word, that ye may grow thereby

How is it therefore with me? Am I a Professor, and yet carnal? Then do I walk contrary unto my Profession; Then am I thereby unfit to do good, or receive good; Then am I fit to take, and to give offence; Then may I dishonour God more by the carnality of my profession, then I may honor him by my profession; Yea, and thereby do I expose my self to the temptations of Satan, and the world. Then shall I lose the sweetness of Christian Communion, and be kept from growth in Grace. Surely therefore it is an evil thing, and very evil for the Professors of the Gospel to be carnal; yet this may be possibly in great Professours, Members of Churches, and men of great parts and gifts, and a good man too may be very carnal; such were these *Corinthians*: Possibly therefore, a man may be a great Professor, yet he may be very carnal. That s the Doctrine.

Now in the fifth place, If you ask what then is our duty that doth flow from hence? I answer.

General 5.

1. If great Professors of the Gospel may be very carnal, then why should any man stumble, or be offended at the ways of God and Godliness, because of the carnality of Professours? Will ye be offended at that which which ye know must and shall come to pass. *These things have I told you before, saith Christ, that when they come to pass, you may not be offended.* Now he hath told us before-

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hand, *That in the last days the Kingdom of Heaven is like to ten Virgins waiting for the coming of the Bridegroom, and they all sleep; that is, There shall be a general scurf and carnality grow upon the face of all Profession.* And now ye know these things, will ye be offended? Or will ye be offended if your own offence will be your own ruine? *Wo to the world, saith Christ, because of offences; offences must come, and wo to him through whom they come.* Here is a wo and a wo; A wo to the offender, and a wo to the offended. *Wo to the world, why? because their offence will be their own ruine.* And whoever you are that are apt to be offended at these things; Either the lives of Professours are the rule by which you walk, or the Scripture. If the lives of Professours be the rule of your life; Then why do you not live as they do? as the best of them do? why are you not rather convinced by their goodness, then stumbled by their carnality? And if Scripture be your rule, why then do you not say in the midst of all these carnalities, *Well! yet the Scripture is the Scripture, and Godliness is Godliness; and therefore though all men have their failings, and the fairest face hath its wart, and there is none so spiritual, but hath some carnality; Yet I and my house will serve the Lord; for I walk by Scripture; and Scripture is Scripture still, and Godliness is Godliness still.* O take heed and be not offended. That's the first Use.

2. If great Professors of the Gospel may be carnal, Then why should we not all take heed of their carnality? Possibly a Member of a Church may be carnal, and shall not we then take heed of carnality?

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ty? Possibly a man of Parts, and Gifts, and Graces too may be carnal, and very carnal, and shall not we then take heed of carnality? And in case that we have been, or are carnal in our Profession, why should we not all labour to scale off this Carnality?

Quest. But what shall we do herein? I confess I have been and am very carnal in my Profession, what shall I therefore do that I may be rid of this carnality, and be more spiritual?

Ans. 1. In case you have been carnal, be humbled for it; A man will never leave a sin for the time to come, unless he be humbled for the time past. Now who is there in all the Congregation, but may cry guilty, guilty? I am the man or woman that have been carnal under my Spiritual and Gospel-profession? Why then, go to God and humble your self before him, in reference to the carnality of your Profession.

Secondly, In case you have begun a Profession of Christ, be sure that you look well to your beginnings and settings out. 'Tis possible that a carnal beginning may make a spiritual ending; but ordinarily if men set out the wrong way at the first, they go wrong all the day after. And it is usual with men to be carnal at the entrance into their Profession. *Facite me, &c.* said he, Make me Bishop of Rome, and I will be a Christian: But *dimidium factum est*; He that hath well begun hath done half his work. Be sure therefore that you look to your beginnings, and first settings out for Godliness. And in case,

Thirdly, That you are a Professor of some standing, Then make it your work and business to go o-

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ver your work again, and to refine your work. *Ye are now come to that mount, where the Lord hath given you wine upon the lees well refined.* Ordinances refined, and Gospel enjoyments refined. And what do these call for but a refined Conversation? And how should that be, but by making it your work and business to refine all your duties. True, I have prayed many times, but now I will go and refine all my prayers. I have conversed with the Saints, now I will go and refine my converses; yea, I will make it my work now to refine my works.

Fourthly, Whether you be of long or late standing in Religion, pray much for the pourings forth of the Spirit upon you. Ye read in the Gospel, that the Disciples were very carnal before Christs Death; but after his Ascension, then they were very spiritual: Why? because the Holy Ghost was then fallen down upon them. Would ye be more spiritual, and less carnal, pray for the pourings out of the Holy Ghost upon your Souls. And

Fifthly, Take heed of a selfish spirit, especially in matters of Religion; for a selfish spirit is a carnal spirit. The more plainness of heart you have, the more free you will be from designs and selfish carnalities. Go therefore to the Lord, and pray unto him for a plain and open spirit. And

Sixthly, And in case you are to deal with any fleshly concernment; there watch most. A good man should be spiritual in carnal things. But when we meddle with carnal things, we are apt to be carnalized with them; and therefore the more carnal the concernment is, the more do you watch and pray, lest you enter into this temptation.

Seventhly,

Seventhly, Be sure that you take heed of conversing with carnal and wicked company: *Evil words corrupt good manners*, saith the Apostle. And what good words shall ye have with them? With them ye shall meet with that which will prejudice you against what is good, and those that are good. Would ye therefore be freed from the Carnality of Profession? Take heed how you come into carnal wicked company. And in the 8th. place.

Eighthly, Call your self often to an account, and examine your ways, Whether they be spiritual or carnal. Come, O my Soul, thou hast been in such a company! but hast thou not been frothy, vain, passionate, or carnal in it? Thou hast been this day amongst those that are spiritual; but hast not thou been carnal in the midst of them? Come, O my Soul, thou hast been at such a work this day, but hast thou not been selfish in it? Hast not thou desired to be seen therein? Hast not thou been carnal even in thy spirituals? Thus daily call your selves to an account. And

Ninthly, Consider but this one thing, That the only way to lose a mercy, is to be carnal in it. If you be a Professor, one that God loves, the more carnal Engines you use to obtain a mercy, the more like you are to lose it; and in avoiding of misery, the more carnal your Engines are to avoid it, the more like it is for to come upon you; If you be wicked and ungodly, the Lord it may be will let you obtain your ends by your carnal Engines: But if you be godly, the more carnal Engines you use to obtain a mercy, the more like you are to lose it. Now therefore as you do desire to avoid misery, and to

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obtain mercy, Labour to be more spiritual; Take heed of carnal Engines in all your designs; Make it your work and business to be more spiritual; Rest not upon your holy mount, saying, *The Temple of the Lord, the Temple of the Lord*; for it is carnal; And take heed of divisions, strifes, and envyings; *For if these things be among us, are we not carnal?* And this may easily be; for you see the Text, and you remember the Doctrine. Possibly great Professors may be very carnal. Wherefore let us all make it our work and business to be more spiritual.

What



What our Work is, And how to be done.

Ecclef. 9. 10.

*Whatsoever thy hand findeth to do, do
it with thy might : for there is no
work, &c.*



Some think that *Solomon* speaks these words in the person of an Epicure ; as if he should say, *Let us eat and drink ; for to morrow we shall dye.* But an Epicure doth not use to speak so religiously. An Epicure doth not mind the acceptance of God. But *Solomon* here saith , v. 7. *Eat and drink with joy , for God accepteth thy works.* An Epicure doth not look upon this life, *and the days thereof as vanity,* Which *Solomon* here doth, v. 9, An Epicure doth not look
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upon these outward things and blessings of this life, as the gift of God, *Solomon* here doth, v. 9. But in this Scripture *Solomon* tells us, That a man should chearfully take all the good that God doth put into his hand to have, v. 7, 8, 9. And that he should industriously do all that work which God hath put into his hand for to do, v. 10. *Whatsoever thy hand findeth to do, &c.* Where ye have an Injunction, and the reason of that Injunction. The Injunction in these words, *Whatsoever thy hand findeth to do, or is in the power of thy hand to do, as some Translations have it, do it with thy might.* The Reason in these words, *For there is no work, &c.* that is, There is nothing in the Grave which you can turn your hand unto; for the Word *to* is sometimes put for *work*, sometimes for *Device*, sometimes for *Knowledge*, and sometimes for *Wisdom*. So that from these words you may observe thus much; That it is our duty to do that work with all our might, which is in the power of our hand to do. For the clearing whereof, we must first enquire what this phrase, *Whatsoever thy hand findeth to do, or whatsoever is in the power of thine hand*, doth import. Now if ye consult the Scripture, it implies three things, Authority, Ability, Opportunity

First, It implies Authority or Commission. That which falleth within the compass of our Commission and Authority, is, *In the power of our hand*. Upon this account *Abraham* said unto *Sarah* concerning her maid *Hagar*. *Gen. 16. 6. Behold thy maid is in thine hand*, that is, within the compass of thine authority. *Illud vere possumus, quod jure possumus*; Though a man be able to do a work, yet if it be not law.

lawful, or within the compass of his calling and commission; it is not in the power of his hand to do it.

Secondly, As the words do imply Authority, so they do imply an Ability. For though a man have the power of Authority to do a work, yet if he have not the power of Ability to do it, it is not in the power of his hand to do it. *Knowest thou not*, said Laban to Jacob, Gen. 31. 29. *that it is in the power of my hand to do thee hurt*; that is, Knowest thou not that I have power, and strength, and ability for to do thee hurt. But,

Thirdly, As the words do imply an Ability, so they do imply Opportunity and Occasion; for though a man have both power of Authority and of Ability to do a work, yet if he have not Opportunity to do it, that work is not in the power of his hand to do. 1 Sam. 10 7. *And let it be when these signs are come unto thee, that thou do as occasion shall serve*. In the Hebrew, as your Margent tells you, it is, *as thy hand shall find to do*. And if ye look into Scripture, you shall find that a man is said to do that work which he doth occasion, though that work be done by another. See Acts 1. 18. It's said of Judas, *That he purchased a field with the reward of iniquity*. In Mat. 27. 3, 5. *He brought the thirty pieces of silver to the Priests, and threw them down in the Temple, and departed*. If he threw them down in the Temple, and left them with the Priests, how did he purchase the field? Yes, says the interlineary Gloss, *Possidit quia possideri fecit*, He purchased it, because he did that work which did administer the occasion of this purchase. Look therefore when a work

work is within the compass of our commission, and which we have ability and opportunity to do, then it is truly said to be in the power of our hand, and that is the work which our hand finds to do; So that whatever work, that is, which God doth befriend us with, if we have ability and opportunity to do it, that we are to do with all our might.

Quest. 2. Well, but then secondly, When may a man be said to do this work of God with his might, or with all his might.

I answer, it imports five things, First, He that will do the work of God with all his might, must do it with all his soul in opposition unto heart-division. As in the New Testament, there is mention of διψυχος, a double-minded man: So in the Old Testament ye read of a divided heart, לב ו לב *An heart and an heart.* And the word לב *Heart* is sometimes put for the affections, and sometimes for the conscience: Yea, the Hebrew hath no other proper word for conscience, but the word heart. Therefore says the Apostle. *If thy heart condemn thee,* that is, *if thy conscience condemn thee*, that's an *Hebraisme*. Now the heart of the affection may run one way, and the heart of the conscience may go another way. The heart of *Herods* conscience went with *John Baptist*, but the heart of his affection went with the *Dancing damsel*. The heart of a *Drunkards* conscience is to leave his *Drunkennes*, but the heart of his affections is to his *drunken company*. But where a man doth the work of the Lord with all his might, he doth it with all his soul, in opposition unto Heart-division.

2. And secondly, As he must do it with all his soul in opposition unto heart-division, so he must do the work of the Lord with all his understanding, in opposition unto unskillfulness. For says Solomon, *It is the property of a fool, not to know the way to the city*, Eccles. 10. *The labour of the foolish wearieth everyone of them; because he knows not how to go to the city*; That is, saith Luther. He wearieth out himself in difficult things and questions, when he doth not know that which is ordinary and necessary for him to know; *he knows not the way to the city*: But as for the Wiseman, saith he, *His heart is at his right hand*, ver 2. *A wisemans heart is at his right hand*: That is, he doth his work with dexterity, in opposition unto all unskillfulness.

3. And thirdly, As he doth Gods work with dexterity, in opposition to all unskillfulness, so he doth it with all his affections, in opposition unto Luke-warmness and Remisness. For as the Philosopher observes, All remisness doth arise from the mixture of some contrary: Now where there is a mixture of the contrary, a man cannot do his work with all his might. But,

Fourthly, As he must do Gods work with all his affection, in opposition unto Luke-warmness; so he must do it with all his ability, in opposition to all Reserves. *Ananias and Sapphira* did not do Gods work with all their might; Why? because they had their Reserves: But *Moses* did Gods work with all his might, when he brought the people out of *Egypt*; Why? because he left not an hoof behind him, he had no Reserves. So now, when a man will not leave an hoof behind him, but doth Gods work with-

without all reserves ; then he doth it with all his might. Yet

Fifthly, As he must do it with all his ability, in opposition unto all Reserves ; so he must do it with his diligence and industry, in opposition unto sloth and negligence. *For he that is slothful in his business, is brother to the scatterer, saith Solomon* Do you therefore ask when a man may be said to do Gods work with all his might ? I answer it implies these five things. He must do it with all his soul, in opposition to all division of heart : With all his dexterity, in opposition unto all unskilfulness : With all his affections, in opposition unto all luke-warmness and remissness : With all his ability, in opposition unto all reserves : And with all his industry and diligence, in opposition unto all sloth and negligence.

Well, but then thirdly, Why and upon what account or reason must we do Gods work with all our might ?

I answer. 1. It is Gods will we should do so ; it is his Commandment, *Deut. 4. 5, 6. Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might.* Here are three Alls ; *All thy soul, all thy heart, and all thy might.* And lest you should think that there may be some abatement in New Testament-times, ye shall find, that when Christ cites those words in *Luke 10. 27.* he addes a fourth All. *Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind.* Here are four Alls. There is no abatement then in our Gospel times. Now if this be the mind and will of God, is not this reason enough

enough for us? I have read of one Bishop in the Primitive Times, whose name was *Quodvultus*, that is, *Quod vult Deus*, *What God will*. And indeed methinks that this should be the name of every Christian, *Quodvultus*, *What-God-will*. We all profess our selves the Children of *Abraham*: He went blindfold into Gods Commandments, and subscribed to a Blanck. Now we have Commandment for this both in the Old and New Testament. It is Scriptural.

Secondly, As is is Scriptural, so it is a rational thing that we should do Gods work with all our might. For is it not a reasonable thing that we should give God his due, his own?

1. Now all our might is Gods due. *Non est devotionis*, says *Prosper*. It is not matter of devotion to give all unto God within a little, *sed fraudis est*, it's matter of fraud to keep a little from God.

2. And is it not a reasonable thing for us to love God, *who hath loved us, and given himself for us and to us*? Who is the proper Object of our love, *and altogether lovely*. Who only gives the affection of love, and the thing loved; and who only can recompense your love with love again. Now it is the only measure of true Love to know no measure. *Non amat, qui non zelat*.

3. And is it not a reasonable thing that we should do Gods work as fully as our own? Now if you have any business to do in the world, you will turn every stone, you will do it with all your might. Have you not sinn'd with all your might? and shall your sins be crying sins, and your prayers whispering prayers? Will you run when the world calls, and will

wil you creep when God calls? You will not bear it that a man speak to you when you speak to another; and will you bear it, that the world should speak to you while you speak to God. But,

Fourthly, Is it not a reasonable thing that we should do that work with all our might which is our only work, and the work which we came into the world for? Now we did not come in o the world to get riches or credit. We have nothing here to do but to serve the Lord; all other things are subordinate to that. And if you look into Scripture, you shall find that the Lord only stands upon this work. *Thou shalt worship the Lord, and him onely shalt thou serve, onely let your conversation be as becometh, &c.* Here doth the onely stand. Yea, says Solomon, this is the whole of man, *Eccles. 12. 13. Fear God, and keep his commandments; for this is the whole of man.* The word *duty* is not in the Original: But *fear God, and keep his commandments; for this is the whole of man.* Now is it not rational that we should give God his due? That we should love God; That we should do his work as fully as our own; That we should do that work with all our might, which is our onely work. Surely therefore it's very rational that we should do Gods work with all our might. Yet

Thirdly, As it is rational that we should do thus, so it is a dangerous thing not to do it. *For cursed is every one that doth the work of the Lord negligently.* Sloth and the Curse grow together upon one stalk. The Jewish Rabbins do observe, that there is a three-fold *Amen* that is not right, which, say they, is followed with a threefold answerable punishment. There is *Amen amputatum*, *Amen acceleratum*, and

Amen

Amen Pupillare, or *Orban Amen*: *Amputatum Amen*, when a man doth cut short his duty, and say *Amen* unto half duty: *Amen acceleratum*, Is when he doth huddle over his duty and say *Amen*, to an hastened duty: *Amen Pupillare*, As when a man doth perform his duty without understanding & heart, and doth say *Amen*, to he knows not what. Now say they, If a man shall cut short his duty, God shall cut short his comforts; If a man shall hasten and huddle over his duty, God will hasten and not prolong his days; And if a man shall perform his duty without heart and understanding, then his Children shall be Orphans; as his duty was without heart and knowledge, so his Children shall be without Parents. Thus they express the punishment of doing Gods work negligently; but ye know what the Prophet *Malachy* saith, *Cursed is every one that bath in his Flock a Male, and offers a corrupt thing to God*; as if he should say, Cursed is that man or woman who hath Masculine affections for the world, and Female affections for the work of God. O now if it be the will and mind of God that we should do his work with all our might, & a rational thing to do so; And a dangerous thing not to do it; Then surely it is our duty and matter of great concernment to do the work that God hath given us to do, *with all our might*.

Why? But will some say this seems contrary to Scripture, Reason, and our own Judgment; to Scripture, for the Scripture saith, *Use the world as if you used it not*; To Reason, for the Magistrate is to do Justice, and if he do it with all his might, there will be *summum jus*, and *summum jus*, is *summa injuria*; and to our own Judgment, for according to
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our own principles we are able to do nothing, but according to this Text and Doctrine, there is something *in the power of our hand to do*. How can this therefore agree either with Scripture, Reason, or our own Judgment, and Principles?

Yes, very well, for doth the Scripture say that *we are to use the world as if we used it not?* and doth it say here, *whatever is in the power of thine hand to do, do it with all thy might*; Then put these together, and what is the result but this, That we should use all our skill and might, *to use the world as if we used it not*. And as for the reason about the Magistrate, though the Magistrate is to do justice, yet he is to shew mercy also; if he have righteousness in the one hand he is to have mercy in the other, *I will sing of mercy and judgment* saith David; Seneca tells us, that many punishments are as much disparagement to the Magistrate, as many Funerals are to the Physician. Ye know that *Moses* was the first Magistrate that *Israel* had, and did not he doe justice? yes, yet he was the meekest man upon earth; Why so? but to shew that the dispensations of justice will grow very well upon the disposition of meekness. And as for our own Principles and Judgment who doth not say, and say true, That every man hath power to do more then he doth; and what if I should say with some, That God will condemn no man for that sin, which he hath not a power to avoid. The Heathens ye know are judged by the law of nature, but though they are not able to keep the whole law of nature, yet they are able to avoid these sins against nature, for which they are condemned; so under

der the Gospel, though a man be not able to convert and turn unto God, and to keep the whole law of the Gospel; yet he may be able to avoid the sins against the Gospel, as positive unbelief and resistance, for which he shall be condemned, thus some; But I need not say thus, neither shall I need to enter into this debate here, for whoever liveth under the Gospel is either Godly or ungodly; if he be ungodly, he hath power to do more then he doth; and if he be Godly his will is freed; for *whom the son makes free, he is free indeed*, though his will be not *libera*, free, yet his will is *liberata* freed; as *Austin* speaks, So that thus now you see there is nothing in this truth that is contrary to Scripture, Reason, or our own Principles; yet give me leave to bound it with two Cautions.

1. Though you must do Gods work withall your might, yet *your moderation must be known unto all men*; Some will not let Gods work pass through their hands, but they will have some tole for their own interest. *Joshua* did not so, he conquered the land of *Canaan*, and when he came to divide it, what a little Thong did he cut out of that Leather for himself and Family; Some will not do Gods work, but they will carry it on with their own passion. It's said of *Scanderbeg*, that great Souldier, that when he spake sometimes of Christ, he would be so earnest that the bloud would spirt out of his lips: But as Gods grace has no need of our sin, so his work hath no need of our passions; Though therefore you do the work of the Lord with all your might, yet you are to manage it with mildness and sweetness, therein also your moderation is to be known to all,

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2. Though you do the work of your hand with all your might, yet you must not look upon the success of your work as the fruit of your hand, but of Gods hand; when *Israel* went out against *Amaleck*, *Moses* lift up his hands, and *Israel* prevailed; then *Joshua* built an Altar, and called it *Jehova-nissi*; for says the Text, *Exod. 17. 15. The Lord hath sworn that he will have war with Amaleck*; but *ver. 16. in the Hebrew*, as the *Margent* tells, It is the hand on the Throne of the Lord, and why says *Glossius*, is it said the hand on the throne of the Lord, but to shew that this victory was not from *Moses* hand, though it was a praying hand, but from Gods hand. *Luther* tells us of *Staupitius*, that when he came to his Government he said, I will govern according to Law; But when he saw that his Government did not succeed, then he said I will govern according to the customs of the place; When he saw that succeeded not, then said he, I will govern by the Scripture; When he saw that succeeded not well, then said he, I will do what I can according to Scripture and Law, and leave the success unto God; and then his Government prospered. And you see how it is with a Child, a Father bids him do this or that which he knows the child cannot do; therefore he secretly puts his own hand to the work, and he praises his child, and the child thinks that his hand did it. So here God bids us do his work, with all our might, & we do so & have success in the work, and we think the success is the fruit of our hand, whereas in truth it is the fruit of our fathers hand. Mark therefore what follows in the next words to the Text, in this verse saith *Solomon*, *Whatever thou findest in thy hand to do,*

do it with all thy might ; but in the next words says, *I returned and saw, that the Race is not to the swift, nor the Battel to the strong.* Why doth he add these words immediately, but to shew thus much, that though we do Gods work withall our might, yet we must not look upon the success as the fruit of our own hand ; And thus now this Doctrine is cleared, proved, vindicated, and cautioned ; and so I come to the Application.

Application.

Now by way of Application, methinks this Doctrine looks wishly upon all the Congregation, for what man or woman is there amongst you whom God hath not berrusted with some work or other. 'Tis true indeed, that he who had but one Talent, wrapped it up in the Napkin. Those are most apt to be idle, that have least, yet every one hath some Talent or other, some work or other that every one hath in the power of his hand. Now therefore in the Name of the Lord, I say unto you all, *Whatever thine hand findeth to do, do it with all thy might.*

Quest. But how shall I be able to do the work which God hath put into my hand, with all my might?

Ans. First you must know what that work is which is in the power of your hand, else you cannot turn your hand to do it withall your might. Now,

First, Look what that work is which is *opus diei*, *The work of the day*, which can neither be done in Heaven nor Hell ; that is now in the power of your

hand to do, There is some work which we may do in this life, that can neither be done in Heaven nor Hell. Preaching and Hearing the word, cannot be done in Heaven nor Hell, Repentance cannot be done in Heaven nor Hell, patience under affliction cannot be done in Heaven nor Hell, Contributing to, or helping the poor, cannot be done in Heaven nor Hell. Now look what that work is that can neither be done in Heaven or Hell, that is the work of your present day, and is in the power of your hand to do.

2. Look what that work is, which is the work of your place, calling, or relation, that is the work which is in the power of your hand to do. As suppose you be a Magistrate, it is the work of the Christian Magistrate to safeguard and defend Religion. *Be wise now therefore O ye Princes and Nobles, kiss the Sen, Psal. 2. 1.* It is the work of the Magistrate to preserve the publick peace, for he is the head of the community, and therefore must look to the welfare of the body. It is the work of the Magistrate to dispense justice and righteousness, so as to encourage the good, and be a terror to evil doers. *Rom. 13.* It is the work of the Magistrate to assist the Minister. By the hand of *Moses* and *Aaron* God led his people of old; not by the hand of *Moses* alone, nor by the hand of *Aaron* alone, but by the hand of *Moses* and *Aaron*. It is the work of the Magistrate to see that the poor be relieved and provided for, *Psal. 72.* Or suppose you be a Minister, it is the work of the Minister to walk before the people, as the *Dux gregis* before the rest of the Flock, in all holy life and godly conversation. Conversation is continual preaching, it is the work of the Minister

Minister to study the Scriptures much, for he hath more help that way then others, ; it is the work of the Minister to preach the word plainly, powerfully, and continually both for conviction, conversion, and edification; it is the work of the Minister to separate between the precious and the vile, in Church Administrations; it is the work of the Minister to bind up the broken hearted, to comfort the afflicted, to visit and pray over the sick, *Is any one sick, let him call for the Elders of the Church, James 5.15.* Or suppose you be the Governour of a Family, Father, or Master; or you be Governed, a child or servant, It is the work of the Governour to bring up his children, or servants in the Nurture and Education of the Lord. It is the work of Inferiours to be obedient to their Parents or Master; It is the work of children and those that are young, to learn some Trade & Calling, that they may live like men and women another day, and do good to others; it is the work of those that are young to stock and store themselves with principles of Religion. *Luther*, a great Doctor in the Church, professed that he was yet *Catechismi Discipulus*. And what is the reason saith *Calvin*, that men fall into errors when they are men? but because they did not learn the Principles of Religion when they were young. Or suppose you be one of this Town, or of these Congregations, It is your work to pray for them that are over you in the Lord. It is your work to attend on the means of Grace, to receive the Gospel, and to improve your Gospel opportunities. Have you forgotten O ye people of *Yarmouth*, how far ye would run and go formerly for a dishful of water; and now a Spring

and fountain of Grace is opened amongst you ; will ye not improve it ? if a Mine of Gold or Silver be opened in a Country, will they not dig it out. Now through grace there is a Mine of Gospel Treasures opened amongst you, and will ye not dig for it as for hidden Treasure ? This is your work, for look what that work is which is the work of your calling, place, and relation , that is the work that is in the power of your hand to do.

Thirdly, Look what that work is, which is directly contrary to that sin wherein you have notoriously lived, or been guilty of, that is the work which God calls you to, and is in the power of your hand. I have read of a young man that was much given to scorning, jeering, and despising of his Mother, but after it pleased God to work savingly upon his heart, when ever he saw his Mother come into the room, he would fall down upon his knees. I commend not his discretion. But if ye look into the New Testament, ye shall meet with three great Converts. *Zachens*, the Jaylor, and *Paul*, and what did they do, but that work which was directly contrary to the sin which they were notoriously guilty of and given to ? *Zachens* had been an oppressor, but being converted, *Behold Lord*, said he, *the half of my goods I give to the poor, and if I have wronged any man I restore four-fold*; The Jaylor whipped the apostles, and put them into the Stocks in the inner Prison, but when converted then he brought them into his house, washed their stripes, and set meat before them. *Paul* was notorious for blaspheming, and persecuted the Church, but when converted then he preached the Gospel, which before he persecuted, So that look what that work

work is which is directly contrary to your notorious sin; that is the work that God calls you to, and which your hand should find to do.

Fourthly, Look what that work is which you are spared or raised up for, either from poverty or sickness, that is the work which is in the power of your hand now to do. There is a great Controversie at this day, How Gods Predetermination, and the Liberty of mans Will can consist or stand together; The reconciliation whereof was committed to *Francis de Arriva*, which he shunning, fell into a great sickness so dangerous; that the Physicians gave him over for a dead man? but all of a sudden, in a days time he revived, and was so well, that the Physicians could not believe that he was well; but he recovering, thought that he was spared on purpose to undertake that work of Reconciliation, which thereupon he did, and hath said as much in it as any other. And you know what *Mordecai* said to *Ester*, *Who knows but God raised thee up on purpose, &c.* Look therefore what that work is which your former poverty or sickness points at, and for which you are thus raised up, that is the work that is in the power of your hand to do. Yea,

Fifthly, Look what that work is that you have special ability and opportunity to do above others, that is the work that is in the power of your hand to do. As suppose you have a great Estate in the world, and have no Children; It is your work to relieve and help the poor. Therefore, says *Solomon*, Prov. 3. 27. *Thou shalt not withhold goods from the owners thereof, when it is in the power of thine hand to do it.* Would ye therefore know what that

work is which is in the power of your hand? I answer in these five things. Look what that work is which is the work of your present day, which cannot be done in Heaven nor Hell: What work that is that is the work of your place or relation: What work that is that is directly opposite to your notorious sin: What that work is which you are spared and raised up for: And what work that is which you have an ability and opportunity to do above others. That and all these are the works which are in the power of your hand to do.

But secondly, If you would do Gods work with all your might, Then you must observe where your true strength lyes, and apply your self thereunto. Now your strength lyes in Christ the *Lord our Righteousness and our strength*. Under Christ your strength lyes in your call to your work. *Go in this thy might*, said the Lord to *Gideon*, when he gave him a call. Under Christ your strength lyes in the promise, for *Lex jubet, Gratia juvat: The Law commands, and the Promise helps*. Under Christ your strength lyes in your comfort: He works faintly, that doth work uncomfortably. *The joy of the Lord is our strength*, It's true in this sense; and under Christ your strength lyes in dependance upon God for strength. *Our strength is to sit still*; That is to depend and wait on God for his strength. Herein lyes your true strength. Would you therefore do Gods work with all your might, then away to your true strength.

And thirdly, If you would do Gods work with all your might, then take heed that you do not think the way to Heaven is easie; nor that any thing

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is small that lyes between God and you. *Difficultas acuit conatum. Difficulty sharpens diligence.* But if a man thinks a thing is easie, he will not put his full strength and might to the work. *Greg. de Valentia* tells of a Merchant, that professed he would be a Papist, and no Protestant; For said he, If I be a Papist, my work is short and easie; 'tis but, Believe as the Church believes: But if I be a Lutheran, then I must learn Catechisms, and search the Scriptures, but I have no time for that; therefore I will be a Papist, for that way is easie. But we know, that the way to Heaven is up hill. *Nulla virtus sine la-pide. Straight is the gate, and narrow is the way that leads to life.* And the more ye see these difficulties of your Salvation, the more you will put your whole strength to it, and will work with all your might.

Yet fourthly, If you would do Gods work with all your might, Then let your eye be much upon them that have done Gods work fully in their day. If you be a Magistrate, think on *Moses*; If a Minister, think on *Paul*; If a private person, think on *Caleb*. It's recorded of *Luther*, That he did ordinarily spend three hours every day in Prayer; he Preached much, Read Lectures, and Wrote nine or ten great Volumes in *Folio*. It's recorded of *Calvin*, That he Preached yearly Two hundred and eighty Sermons, and Read One hundred and eighty Lectures; every Lecture being the length of a Sermon. Once in a Week he met with the Elders of the Church. Much in private Duty, and wrote Letters to all the Churches. So that the Care of all the Churches lay upon him; and he wrote twelve great
Volumen

Volumes in Folio. Ye have seen the three Volumes of Mr. Perkins in Folio, all which he wrote with his Left-hand, for his Right-hand was naturally lame: His Motto was, *Hoc age*; As if he had said, What thou dost, do with thy might. Dr. Sibbs his Emblem, was a Candle burning with these words over it, *Per lucendo pereo*; By giving light to others, I consume my self. And ye have heard of that good old man Mr. Dod, who went up and down doing good, and Preaching all the day long: When his friends observed that he was spent, and desired him to spare himself, his usual Saying was, *Hear this one thing more, it may be I shall never speak to you again*; And so he went on, and continued till he was Eighty six; and so died in his full strength of Goodness. Now when I consider these Men, I confess before you all, that I am ashamed. And if men would but seriously consider these and such like Examples of men that have done much for God in their day; They would certainly be provoked to do Gods work with all their might.

Yet fifthly, If you would do Gods work with all your might, Then converse much with the greatness of God. Who can stand in the Beams of the Sun, and not shine with the beams thereof? Much less shall you stand in the beams of Gods Attributes, and not shine therewith. The sight of Gods greatness will *grandire*, greaten your hearts and spirits, and make them do much and great things for God. Therefore converse much with the greatness of God. But

In the sixth place, Be sure that you lay in against reproches. For when you ride apace, the Dogs will

will bark, and the dust will be raised: If you go easily, you raise no dust, neither will the dogs bark. So if you will go a slow pace to Heaven, you shall not be reviled, or reproched by the world; But if you will put on with all your might, then you shall be reproched. Therefore if you will do Gods work with all your might, you must be well laid in against all reproches, because it is the work of your hand.

In the seventh place, If you would do it with all your might, then you must go to God to open your hand; And when he shall open your hand, and breath upon your soul, be sure that you improve all those gales. For *Job* tells us, *That he sealeth up the hand of every man, that all men may know his work.* Sometimes he seals up the hand of the Seamen, that they cannot sayl; Sometimes he sealeth up the hand of the Husbandmen, that they cannot sowe nor reap; Sometimes he sealeth up the hand of the Merchant and Tradesman, that he cannot vend his commodity; Sometimes the hand of the Preacher, that he cannot preach; Sometimes the hand of the Christian, that he cannot pray. And why doth he thus seal up the hand of every man, but that all may know his work? Would ye therefore do the work of your hand with all your might, then go to God to open and unseal your hand; and if he breath upon your heart, then be sure that you improve these gales. This is the seventh Direction.

Do ye therefore now ask, What shall I do, that I may do the work of God with all my might. Then remember these Seven Things.

First,

First, You must know what that work is which is in the power of your hand.

Secondly, You must observe where your true strength lyes, and apply your self thereto.

Thirdly, You must not think the way to Heaven easie, or any thing small that is between God and you.

Fourthly, You must eye them much, who have served God fully in their day.

Fifthly, You must converse much with the greatness of God.

Sixthly, You must be well laid-in against all reproches.

And then seventhly, You must go to God to open and unseal your hand, improving all his gales. Now give me leave to lay some three or four Motives before you, that may perswade hereunto, and I shall wind up all.

First, The first Motive is this, Look whatever work that is which is in the power of your hand to do, that God will require at your hand. If you be a Magistrate, and it be your work to preserve Peace, to suppress the multitude of Ale-houses, and profanation of the Lords-day, Then God will require this at your hand. If you be a Minister, and it be your work to *Preach the Gospel in season and out of season*; Then God will require this work at your hand. If you be a Parent, and it be your work to bring up your Children in the nurture and education of the Lord. If you be a Child or young person, and it be your work to stock your self with Principles of Religion; Then God will require these works at your hands. And if you be one of this Town,
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and of this Congregation, and it be your work to receive the Gospel, and to improve your day of grace, Then God will require this work at your hand. Remember the Parable of the Talents, &c. If God will require the work of our hands at our hands; Why shall we not do that work with all our might? But

Secondly, As God will call you to an account for all that work which is in the power of your hand; So you do not know how soon he may take your work out of your hands; how soon he may take you from your work, or your work from you. We ordinarily think that we shall not dye before our work be done: But if you look wishly upon Gods Dispensations, you shall find that Death doth sometimes prels men from their Shop-board, when much work is cut out before them. You all know what an useful man good King *Josiah* was, as a Magistrate, yet he dyed in the midst of his work, when he was but Thirty nine years old! Ye know what an useful man *John the Baptist* was; yet he died in the midst of his days, when not above Thirty three years old. Is it not known to some what a great Workman *Dr. Whitaker* was here in *England*, of whom it was said, *That he never was less idle, then when idle*; yet he died in the midst of his work, when he was but Forty four years old. It is ordinarily known what a blessed Instrument *Mr. Perkins* was, of whom the Preacher said at his Funeral, *Here lyes that blessed Perkins, who first taught England for to worship God*; yet he died in the midst of his work, when he was but Forty seven years old. And who hath not heard of *Dr. Preston*, what

a great Workman he was in Gods Vineyard ; of whom I may say, Who though dead, yet speaketh in his precious Books that are amongst you ; yet he died in the midst of his Work, when he was but Forty one years old. I might instance in Mr. *Burroughs*, and others ; yea, in divers good Christians in this place, who have died in the midst of their work and time. It was not long since a Preacher now in Heaven preached on this Text at the *Guild* at *Normich*, at the Installment of the Mayor ; and before the year came about, the Mayor died. So that Death doth sometimes press us from our Shop board before our work be made up. And I pray mind the Text a little, *Whatever is in the power of thine hand to do, do it with all thy might* : For says Solomon, *In the grave there is no work nor device whither thou goest*. He doth not say, Whither thou shalt go, or whither thou must go, but *whither thou goest*. You go sometimes to Church, and sometimes not ; you go sometimes to Sea, and sometimes not ; you go sometimes into the Countrey, and sometimes not : But whether you go to the Church, or whether you go to Sea, or whether you go into the Countrey, still thou goest to the Grave. And ye know what Christ saith, *The night cometh wherein no man worketh*. Now if the night cometh, and thou goest ; then why should you not do your work with all your might whilst it is day. Certainly he that plays away his day, shall go to bed in the dark. But in the third place.

Thirdly, Who is there in all this Congregation, that doth not desire a comfortable Death-bed when it comes, As the Heathen man said to a great
Congre-

congregation, I know all your thoughts, for every man desires to buy cheap, and to sell dear; So in this respect I may say, I know all your thoughts, viz. that when death comes you may have a comfortable death bed: In the time of your death-bed-sickness; you will then be able to do little; when your pains shall be great, you will be able to pray little, to hear little, to read or meditate little, and then what will be your comfort in that death-bed-little but this? Well, though I can do but little now, yet I have pray'd and serv'd God with all my might, when I was well, and therefore I have comfort now. Now therefore if you desire that you may have much comfort in your death-bed-little, why should you not do the present work of your hand with all your might? But,

4. In the last place, Who is there in all this Congregation, that doth not desire to rejoyce with all his heart in these blessings which he hath in his hand; now look once more upon the words of the Text, and ye shall find, that as *Salomon* in Gods name commands you to rejoyce with all your heart in the blessings which you have, verse 7, 8, 9. So in these words he commands you to do Gods work with all your might; And why are these things thus knit together? but to teach us thus much, That whoever will do with all his might the work that is in his hand to do, he may and shall rejoyce with all his heart in the blessings which he hath in his hand to enjoy. But above all ye know how fully Christ did your work for you, and will you do his work by halves; never speak of rest here, there is rest enough in the grave, and recompence enough in heaven: Either the work that is in your hand

hand is worth your while, or it is not; if it be not worth your while, why should you do it at all? and if it be worth your while, why should you not do it with all your might? And O that there were an heart in you all to do so! If the weight of this truth have fallen in power upon your souls, I dare say, Some of you will go away and say, what have I done all this while? I confess I have done Gods work by the by, and when I heard Ministers pressing such truths as these, I have said, well, yet I hope I may go to Heaven with less ado, but now through grace I will go away, and what ever is in the power of my hand to do, I will do it with all my might. Thus do, and I shall obtain the end of my preaching, and you under Christ shall obtain the end of your practice the Salvation of your souls. Wherefore think on all these things and the Lord bless them to you.



Soul-Resignation,

Into the hands of God.

Luke 23. 46.

Father into thy hands I commend my Spirit.



These are the last words of Christ on the Cross the seventh speech; and of all others the most exemplary for us. *Into thy hands,* that is, into thy Charge, Care, and Tuition. God hath no hands at all, for he is a Spirit; but by his hands we are to un-

derstand his Keeping, Charge, and Custody, *Numb.*
 33. 1. It is said, *The Children of Israel went forth out of Egypt with their armies under the hand of Moses*
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and Aaron; that is, under the charge of *Moses* and *Aaron*; so the Translators doe interpret it. For whereas *Chap. 31. 49.* Its said by the Officers of the army, *Thy Servants have taken the sum of the men that were under our charge*; the Margent tells you, That in the Hebrew it is *under our hand*. So *Psal. 91. 11, 12.* *He shall give his Angels charge over thee, and they shall bear thee up in their hands.* By the hands of God therefore, understand his keeping and tuition, Father into thy keeping and tuition *I do commend my spirit*; the word is *παρέδωκα*, I will commend; but our Saviour follows the Septuagint, and the Septuagint the Hebrew of the *31 Psal.* whence these words are taken. And its ordinary with the Hebrew to put the future for the present time. *I will or I do commend my spirit*, that is, my soul, my self, but especially my soul; The thing commended was his soul; The person to whom he did commend his soul, was his Father; The Time when he commended his soul, was at the instant of his death, for having said so, he gave up the Ghost. Now if ye ask why Christ did at this time especially commend and resign himself and soul up to God, I answer for many reasons.

First, Thereby he testified that he had not lost his confidence in God as a Father, in the former words he had cryed out and said, *My God, My God, why hast thou forsaken me*: Men might think (if he had so dyed) that he had quite lost his confidence; but now that he concludes all with this, it shews, that God had not forsaken him; and that he had not lost his confidence in God. Possibly a dying Christian may be in an Agony at the beginning of his Sickness, yet may sweetly believe at the last.

the former part of his death, Christ was in an Agony, but he closes up all with full assurance of faith. *Father into thy hands I commend my spirit.*

Secondly, Thereby also he did commend the souls of all those that he dyed for, into the hands of God; for he was now offering up himself through the eternal spirit unto God for us, as our common person, and as in his Prayer, *John 17.* he did not only pray for himself, but for us; So in this act and deed he did commend the souls and spirits of all those that he dyed for into the hands of God: As he dyed in our room and stead, so in our room he said, &c. And when should he do this more fitly, then at the last of his suffering?

Thirdly, Thereby also he became an example unto us; that when we come to dye or suffer, we should dye with the Scripture in our hearts and mouthes, for this was Scripture, as ye read *Psal 31. 5.* And that we should suffer and dye believing and resigning up our selves and souls into the hands of God as a Father. And for this end certainly Christ did now speak these words, for says he, *I have power to lay down my life, and to take it up again;* and if he had power to take it up again, why did he resign it into the hands of God, as a *Depositum* to be kept for him? Surely for this reason, that in all this matter he might be an example unto us of Soul-resignation into the hands of God. And so the Doctrine is this.

Doctrine.

It is a good thing for us to resign up our souls in:

to the hands of God, and that especially at the time of our death and greatest sufferings, what Christ did, and did as our example, that is good for us to do : this hath Christ done before us ; good therefore it is for us to do it, good at all times; especially at some times; and most especially at the time of our death and sufferings.

First; It is Gods due, And it is our duty ; for what is resignation of our souls or selves unto God, but that act of faith, whereby we do put our selves under the power, wisdom, and mercy of God, to be ordered and disposed of according to the good will of God ; this is our duty, and it is Gods due. Is it not the duty of an inferiour to resign up himself and his will to the hands and will of his superiour ? Doth not the Wife resign up her will to the will of her Husband ? The Servant to the will of his Master ? The child to the will of his Father ? And is not God much more our Superiour ? Is not he our Husband, our Lord, our Father, in most transcendent manner ? Surely then, this Soul-resignation is both Gods due, & it is our duty.

Secondly, Yea, and it is a very profitable thing for us to do it, hereby we make a virtue of necessity ? & where can we lodge our souls in safer hands ? if a man cannot keep a thing himself, but must betrust and deposite it in other hands: Will he not doe it in the safest hands that he can find ? Now three things there are that are required to a safe hand: Power, Wisdom, and Love ; if I deposite a thing in a mans hand to keep, he must be able to keep it for me against violence, else his hand is no safe hand. Secondly though he be able and have power to keep it for me, yet if he be prodigal and lavish, and not wise,

wife, I shall not count his hand a safe hand to keep my *Depositum*. But thirdly, tho gh he be never so wise, yet if he be not my friend, I shall not betrust him with any great matter : But if a man be able, wise, and friendly, Then his hand is a safe hand to keep my *Depositum*. Now God is all this, Almighty, Infinitely wise, and our best Friend and acquaintance ? Wherefore says the Apostle, *I know whom I have trusted, and I am perswaded that he is able to keep that which I have committed to him, against that day, 2 Tim 1.12.* As if said, do ye blame me for venturing so much in the cause of the Gospel ? Why, I have but deposited what I laid out for God, and am perswaded that he will not imbezil my trust; but will truly and faithfully keep it for me: for he is able, and I have experience of him : for I know whom I have trusted, he is no stranger to me, and I am perswaded that he will keep it for me unto that day. Gods hand then is the safest hand.

Thirdly, And if we do not commend, commit, and resign our selves and souls into his hands we must be responsible for them our selves. If a woman have a child put to Nurse to her, and she go abroad and do not commit the child to some safe hands, & the child come to any hurt she must be responsible, for it. If we commit our souls into Gods hands, he will be responsible for them. *Who will keep that which I have committed to him unto that day, says Paul :* but if we do not commit our souls into his hands to keep, and they get any hurt, we must be responsible for them our selves. And are we able to answer for our own souls ? Surely no. Oh what a good thing is it then to resign and commit our souls unto God.

Quest. What benefit shall we get thereby ?

Ans. Much every way. This resignation of our souls and selves unto God, is an in-let to man, Mercies, Graces, and Comforts.

First, As for mercies and blessings, What greater blessing can there be in this world, then to enjoy ones self? under God to enjoy ones self, and to be free from all things? *Paul* counted it a blessing to have the comforts of this world, and to be under the power of none, but to stand free from all ; Now there is no such way in the world to stand free from all things, as to resign up our selves, souls and wills unto God.

Hæc est vera libertas servire Deo, True liberty doth consist in perfect subjection to God ; Who more free then Christ, yet who more subject to the will of God then Christ? *Not my will, but thy will be done:* no such way to enjoy ones self, as to give up our selves unto God. Doth not the Begger enjoy her self most in giving up her self to a Prince for marriage?

Secondly, Yea, what greater blessing is there in the world, or in the world to come, then to enjoy God ? Now if you do resign and give up your self unto God, you shall enjoy God, for God will give down himself unto you. 'Tis observed, That God the Father never gave down that great dispensation of the spirit unto Christ, till Christ had thus resigned up his spirit unto the father. Look what we do give up to God, that God will give down to us in a better edition ; yea, he will not only give our selves to our selves, if we resign our selves unto him ; but if you resign and give up your self unto him, he will give down himself unto you, if you
resign

resign up your spirit unto him, he will give down his Spirit unto you. Thus this Soul-resignation is an In-let to this mercy.

Yet thirdly, you will all say, It is a great mercy and blessing to have your prayers and desires granted, Then read what the Psalmist saith, *Psalm. 37. 4. Delight thy self also in the Lord, and he shall give thee the desires of thine heart. Commit thy way to the Lord, trust also in him, and he will bring it to pass.* Dost thou say, I pray and use endeavours; yet the thing prayed for, endeavoured after, doth not come to pass? why, Then commit thy way to the Lord; resign up thy way unto God, and he will bring it to pass. I remember a notable story that *Thaulerus* hath, This *Thaulerus* lived in the beginning of the German Reformation, a little before *Luther*, whom *Luther* seems to prize above all Authors; *Da mihi istum insignem Theologum Thaulerum*, said he, Give me that eminent Author *Thaulerus*. Now this *Thaulerus* tells us of a certain woman, that was much given to Prayer; and had so great credit in Heaven, that she did but ask and had from the hands of God: Insomuch, said he, that divers came to her to pray for them according to their necessities, who she promised to pray for; yet sometimes did forget to pray for them: Yet says *Thaulerus*, The things which her friends did desire were given to them; and coming to her to thank her for her prayers. Nay truly, said she, I am ashamed and blush before you: for if you have received the mercy, it is no thanks to me, for I forgot you. And thereupon going unto God in prayer, she begged this of God, That he would

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please

please to tell her the reason why the mercies desired were given, though she did not pray for them? Whereupon she received this answer from God,

Audi filia mea, ex quo die tuam mihi resignasti voluntatem, ego velle dedi tibi meam. Thaulerus.

says *Thaulerus*, Hear O my daughter. From the day that thou didst resign thy will up to me, I did give my will to thee. And the truth

is, there is no such way to obtain what we would, as to resign up our wills unto God. Thus this Soul or Self-Resignation is an In-let unto many mercies.

Secondly, As it is an In-let unto many blessings; So it is an In-let unto many graces and duties. What grace or duty will ye instance in? Will ye instance in Prayer?

First, It opens the Sluices of Prayer; and (as one speaks well) though you pray ne're so long or loud, yet if you do not resign up your Soul and Will unto God, your prayer is but non-sense, and a contradiction *in re*.

Secondly, Or will ye instance in Faith? Faith is a trusting unto God. Now the more you betrust God with your self, the more you trust to God. And what greater betrustment, then the Resignation of ones Soul unto God?

Thirdly, Thereby you shall be contented with your condition whatever it be, with the best contentment: For there is a twofold contentment. One, that arises from the fullness of your enjoyment. Another, that arises from the apprehension of the wise carving hand of God. This last is best, and the most refined. Now if you can but truly resign your self and Will unto God, you will be thus contented,

Fourthly,

Fourthly, Thereby also you will rejoyce in God, and mourn for sin at once; Some mourn for sin, and neglect joy in God; Some joy in God, and neglect grief for sin. But if I can truly resign my self unto God, I shall grieve for sin, and rejoyce in God together.

Yea fifthly, Thereby also you will be able to answer unto your Temptations, especially that great Temptation that lies so hard upon some. You are now in a good condition; but suppose it were so and so with you! What would you do then? Why, if ye have resigned your self unto God, you'll be able to say, I do not know what may befall me; but I am sure nothing shall come amiss; for I have resigned my self and my Will unto God. Thus this holy Resignation is (ye see) an In-let to many graces and duties.

Thirdly, As it is an In-let unto many graces; So it is an In-let also unto many comforts; yea indeed, unto all our comforts: For what comfort can a man have in himself or condition, till he hath truly resigned and given up himself, and Soul, and Will unto God; but being done, ye may freely go about your business. If a man have a Suit in Law, and have left his Cause in the hand of an able careful friend and Lawyer, he is quiet: Much more may we be quiet, when we have left and lodged our Case, and Way, and Soul with God. *Commit thy works unto the Lord, and thy thoughts shall be established,* Prov. 16. 3. Not thy business and works, but thy thoughts shall be then at rest. Do not all things rest in their Center? And is not God our Center? The more indifferently that a mans heart is carried out towards

towards changes, the more quiet and sedate is his spirit. Now when a man hath resigned himself up to God, then he will be more indifferent unto all conditions. The private Souldier doth march indifferently, this way or that way, at the command of his Leader; Why? Because he hath resigned up himself to the wisdom of his Commander. The Sheep is indifferently led into this Pasture, or the other; Why? Because resigned up to the will of the Shepherd. So if our Souls be truly resigned up to God, we shall be indifferently carried to this or that Pasture: for we are the sheep of Christs. I remember a notable speech that *Luther* had to *Melancthon*; *Melancthon* being much troubled about the affairs of the Church, and the low estate of the same, *Luther* wrote a Letter to him; and in that Letter he hath this expression; *Thou art much troubled and afflicted, O Melancthon; et Philip is to be*

Sed monendus est Philippus, ut desinat gubernare mundum.

admonished and desired to leave governing the world: As if he had said, *Philip*, thou undertakest to govern the world, therefore thou art thus dejected; Do but leave the Cause to God, and let him govern, and thou wilt be quiet, and not troubled. The only way therefore to be quiet within, is to resign and give up all unto God. This Self or Soul-resignation is an In-let unto many mercies, an In-let unto many graces, an In-let unto many comforts; Surely therefore it is a good and an excellent thing to resign and give up our selves unto God.

Quest VVell, but then how is this work to be done, that we may truly resign and give up our selves, our souls, and our wills unto God?

Ans^r. 1. It is not to be done sleightly and overly, but seriously and solemnly. It is an ordinary thing with men to say, *The will of the Lord be done*. Gods will be done, and the like. But it is one thing for a man to be indifferent in a business, saying, *The will of the Lord be done*; and another thing for a man to give up himself and will effectually unto God. It is one thing for a man to do this in a sleighty and general way, saying, *The will of the Lord be done*; and another thing, to make a distinct and clear Resignation of his will to the will of God in particular things. Look into Scripture, and ye shall find, that wherever this work was done truly, it was done solemnly, and seriously.

Secondly, As this work is not to be done sleightly and overly; So neither is it to be done forcedly and lastly, but freely and firstly. The first thing I do, I must commit my self, and cause, and will unto God. If a City or Town be besieged, it yields and resigns at the last, because it can hold out no longer: But this Resignation is a forced work; the Resignation of our selves and wills unto God is not such. VVhen *Pharaoh* could stand out no longer, then he resigned up the *Israelites*: And so when men can hold out no longer, then they say, *Well, it is the will of God that this thing should be; wherefore now the will of the Lord be done*. VVhen they can do no other, Then they resign up the thing and themselves unto God. But this true Resignation is done freely and firstly, not forcedly, and at last.

Thirdly,

Thirdly, As it is not to be done lastly and forcedly, So it is not to be done partially, and by halves, but fully and totally. *I am thine*, saith *David* to God, *Oh save me*. Ps. 119. 94. When a man comes to God for mercy, he pleads not for part, but all. He doth not say, O save my body, and not my soul; but *Oh save me*: Nor doth he say, Oh save my soul, and not my body; But *I am thine*, *Oh save me*. When a man desires pardon of sin, he desires not the pardon of some, but of all. When God gives himself unto us, he gives himself wholly. This Resignation of our selves unto God, is a great Sacrifice, a great Offering, and it must be of all, an Holocaust. God cannot, will not take less then all. He that resigns himself unto God, with a reservation of a part, doth like *Ananias* and *Sapphira*; He pretends the whole, and gives but part, and so he doth lye unto God.

Fourthly, As this Resignation must not be done partially, and by halves; So it must not be done conditionally, but absolutely. When you have taken a Servant, and you bid him do this or that, it may be he'll say to you, It was none of my bargain, I bargained with you for to be your Steward, but not to be your Groom in your Stable: Or I bargained with you to be your Clerk, but not to be your Scullian; this or that work which you set me about, is not according to my conditions. And so when a City besieged doth resign, it doth resign upon Articles; But when a Soul doth truly resign it self unto God, Then no Articles, no Conditions. *Lord, what wilt thou have me to do?* says *Paul*, Oh any thing, Lord, any thing: I will return to my Fathers

thers house, and let him make me his bired servant. Do but receive me Lord, and I'll not article with thee; it's a Resignation without Articles. The Covenant of Grace, whereby God doth give himself to us, is absolute, and not conditional; So is that Covenant, whereby we do resign and give up our selves unto him. *Abraham* subscribed to a blanck; so must all the Children of *Abraham* do.

Fifthly, As this Resignation is not to be done conditionally; So it is not to be done passively, and in a way of submission onely, but actively. It's one thing for a man to submit unto Gods will, and another thing to resign up himself and will to the will of God. A man is properly said to submit, when he quietly yields unto what is done. A man is said to resign up himself and will unto God, when he doth quietly yield over his affections to the thing done as best, because God wills it. For example, I meet a Thief on the way, and he takes my Purse; I submit because I cannot help my self; but I do not resign up my will to his will: I resign up my money into his hand, but not my will unto his will, nor my affections and judgment to the thing done; judging that good which is done. But when a man doth truly resign up himself unto God, he resigns up his thoughts and judgment to the wisdom of God; It is not a bare submission unto what is done.

Sixthly, As this Resignation is not to be done passively; So it is not to be done deceitfully and feignedly, but in all painness and sincerity. We read of the enemies of the Lord, that they shall submit feignedly unto him; so *Psal.* 18. 44. *Strangers shall submit themselves to me.* The margent hath it, They

They shall yield *feigned* obedience; But the Hebrew is, They shall *lye* unto me. So *Psal. 66. 3.* *Through the greatness of thy power thine enemies shall submit themselves to thee; Margent, Shall yield feigned obedience; Hebrew, Shall lye unto thee.* There is a feigned obedience, a feigned yielding, a lying resignation and submission unto God. *Jer. 41.* The people of the *Jews* come to *Jeremiah* to go unto God for them, and they say, *ver. 5.* *The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us; whether it be good, or whether it be evil, &c* Wherefore *Jeremiah* did intreat the Lord for them, but they would not do what they said; Whereupon said *Jeremiah, ver. 20.* *Ye disssembled in your hearts, when ye said, We will do according to all that the Lord our God shall say.* So that there is a lying submission, whereby men in affliction and distress, do feignedly submit and resign themselves up to God. Possibly a man may hear, that the onely way to have his will, is to resign up his will unto God. Now that he may have his will, he will resign it up unto God: This is but to serve himself of God. But where this work is truly done, it is done with the greatest plainness of heart, and the most sincerity.

Seventhly, As this work is not to be done feignedly; So it is not to be done sinfully, but in well-doing. Some say, *The will of the Lord be done;* and they say they do resign and give up themselves unto God: But if ye look into *1 Pet. 4. 19.* he will tell you, That this work is to be performed in well-doing. *Let him commit his soul to God*

God in well-doing, as unto a faithful Creatour. And thus ye see how this work is to be done rightly.

It is to be done Solemnly, and not sleightly; Freely and firstly, not forcedly and lastly; Wholly and totally, and not partially and by halves; Absolutely, and not conditionally, upon Articles; Actively, and not in a way of submission only; With much plainness and sincerity; And in well-doing.

Quest. Well, but when is this work to be done?

Ans. It is to be done daily. Once done, and yet ever doing. But there are some times wherein this work is to be done especially, but most especially at our death.

First, I say, this work is to be done daily. Sometimes a man is to resign up his will unto God, in reference to his Health; Sometimes in reference to his outward Estate; Sometimes in reference to his Relations; Sometimes in reference to his spiritual Condition. But as the Psalmist speaks, *Trust in the Lord at all times*; So I say, we are to resign up selves, and Souls, and Will to God at all times.

Yet secondly, There are some special times and seasons which do call for this work. I'll name Five.

First, When a man doth convert and turn unto God, Then he is in a special manner to resign and give up himself unto God. *What wilt thou have me do?* said *Paul* at his first Conversion. The Priests that offered Sacrifices unto God, were first offered themselves. After Conversion we do daily offer
our

our Sacrifices to God : At the first therefore, we are to offer up our selves unto him.

Secondly, When a man is called forth unto any great work, or service, or employment, especially if it be beyond his own strength and power, Then he is to resign and give up himself unto God : So *Moses* did ; So *David* did ; So all the Worthies of God have ever done, when they have been called out to any great employment.

Thirdly, When a man is in any great danger, distress, and affliction, Then he is to resign and give up himself and will unto God. *If the Lord have any pleasure in me (says David) he will bring me back again ; yet if not, his will be done.* So *Joab*, when he saw that enemies were round about him ; *Let us fight, says he, for the cities of our God, &c. and the Will of the Lord be done.*

Fourthly, When a man doth joyn himself unto the Lord and his people, Then he is especially to resign and give up himself unto God. So the Churches of *Macedonia* did ; for says *Paul*, 2 Cor. 8. 5. *And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.*

Fifthly, When a man hath sinned greatly, and wandred from the Lord, and from his holy Profession, and doth return again unto God, Then he is in a special manner to resign and give up himself unto God : The same thing is to be done in our renewed as in our first Conversion. And if ye look into 2 *Chron.* 30. ye shall find, that when all *Israel* had gone altray, *Hezekiah* exhorting them to return unto the Lord, he saith, v. 8. *Now be ye not stiff-necked as your fathers were, but yield your selves*

unto the Lord: Margent, Give you your hand unto God. When we have stollen any thing from God, it is our duty to restore it. Have we therefore in our first Conversion given our selves unto God, and afterward by our sins taken them away again? whenever we do return unto God, then it is our duty to restore, and so to resign up our selves unto him. And thus now ye see what those special times and seasons are which call for this work at our hands. The times of Conversion calls for it; The time of special Employment calls for it; The time of great danger calls for it; The time of joyning to the Lord and his people calls for it; And the times of our returns unto God after wandrings calls for it.

But Thirdly, Though we are to resign our selves unto God in such times as these are specially; Yet most especially we are to do it when we come to suffer; for then God is ready to receive us, *Exod.* 19. 4. Then men are ready to destroy us *Psal.* 10. 14. *The poor committeth himself to thee*: When we come to dye: For then did Christ do it especially. Then the Soul is to return unto him that gave it. It doth not dye or sleep with the body in the grave, but it returns unto him that gave it *This day shalt thou be with me in Paradise*, saith Christ. And the Apostle tells us, That Paradise is the third heavens, and the place of Glory, *2 Cor.* 12. *Paul* saith, *I desire to be dissolved, and to be with Christ, which is best of all.* How can a man be said to be with Christ presently upon his death, if the soul dyes, and sleeps with the body? *Yea*, says he, *I am in a strait*; in respect to you I desire to live: in respect of my self I

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desire

desire to dye. But if the soul sleeps and dyes with the body, why should not he desire to live in regard of himself? When the man dyes, then the soul and spirit returneth to him that gave it. When a man therefore dyes, it is fit to resign and give up his soul unto God.

Secondly, When a man dyes then, if his soul goes to Heaven, it is to pass through the Enemies Countrey; for Satan is *the Prince of the air*. The Air is full of Devils; the soul therefore hath need of a good Convoy to pass through this Enemies Countrey. And how should a man get this Convoy, but by resigning and giving up his soul into the hands of God.

Thirdly, When a man dyes, Then he launches forth into the Ocean of Eternity; And as God is the disposer of our times for the present, so of our Eternity also. Fit it is that we should acknowledge his Sovereignty over us, in reference to our Eternity: And therefore when a man comes to dye, he is in a special manner to resign and give up himself unto God, to be laid out and disposed of to all Eternity.

Fourthly, And when a man comes to dye, Then there is a great parting between the soul and the body; Then I part with that which is most dear to me. Now when a man parts with his Children, or those things that are dear to him, he will put them into the safest hands that he can; But when we come to dye, then is the great parting-time: And therefore then and then especially we are to resign and give up our selves and our souls unto God. Thus Christ did; *Father, into thy hands I commend my spirit.*

Quest.

Quest. VVell, But how and by what means shall I be able to resign and give up my self and soul unto God when I dye, so as I may receive this *Depositum* again to my comfort?

Ans. It is good for us to enquire into this matter; VVe know not how soon we may be called to this dying work. If the Candle be newly lighted, it may easily be put out; and if it have burned long, it will easily go out. 'Twas the desire of *Dionysius*,

That Christs last word on the Cross, might be the last word of his life. Do you therefore desire to close up your life with this gracious Resignation according to Christs Example.

Domine, fac ut ultimum tuum verbum in cruce, sit etiam ultimum meum verbum in hac luce.

Gera d. ex Dionysiharm. cap. 17.

Then,

First, Be sure that you do not give away your soul from God to any thing else whilst you live. If you have given away your soul unto other things whilst you live, it will be a vain thing for you to say Christs words when you come to dye. VVhen men come to their death, ye know they do ordinarily make their VVills; And in the first place they say, I give my soul unto God; Then if they have Lands, or Houses, or money, they give them to their VVives, Children, Relations, and Friends, according to their pleasure. But suppose now, That a man shall give Land or House to such or such a Child or Friend, which he hath sold or given away before; shall his VVill stand in force? VVill not all men say, This he could not give away, for he had sold that, or given that before. So in

regard of ones soul ; Though upon my death I say, As for my soul, I give that to God, yet if I have sold away my soul before for unjust gain, or have given away my soul before unto filthy pleasures ; How can I resign and give that to God when I dye ? VVill not the Lord say, Nay, this is none of yours to give ; this you had sold or given away before. Oh then be sure of this, That whilest you live, you do not sell or give away your soul from God ; for then Death-bed-resignation will be but as the Act and Deed of a man that makes his VVill when he is not *compos mentis*.

Secondly, If you would so resign your soul unto God when you dye, that you may receive this *Depositum* again with comfort ; Then be sure that you make God your Friend whilest you live : Else what repose can you put on him when you dye. VVho doth trust a Jewel in the hands of a stranger or enemy ? VVe read *Judges 10. 14.* when the children of *Israel* had forsaken the Lord, and served other gods, that when they cried to the Lord to save them out of the hands of their enemies, the Lord said unto them, *Go and cry unto the gods which ye have chosen, and let them save you in the time of your tribulation.* So will the Lord say to us, if in the time of our health we follow after our pleasures, and profits, and our old sins, *Go and cry to the gods whom ye have served ; go and repose your souls in their hands, and let them help you now if they can.* No man will repose or commit that which he prizeth into the hands of a stranger or enemy. O then, whilst we have our health and life, let us make God our Friend.

Thirdly,

Thirdly, And not only so; but get an assurance that God is your Friend and Father: Though God be our friend, if we do not know it, how shall we commit our souls to him when we dye. *Paul said, I know whom I have trusted, that he is able to keep that which I have committed to him unto that day.* It's an hard thing for a doubting heart that cannot say Father distinctly, to resign as Christ did. Why then should you live upon hopes mingled with uncertainties; is it not yet time to get your assurance? Oh labour more and more to attain to these rises of assurance; for the more assurance you have when you come to dye, the more easily and truly you will say, *Father, into thy hands I commend my spirit,*

Fourthly, And if you would resign up your soul unto the hands of God, so as you may receive that *Depositum* again with comfort; Then observe what that *Depositum* is which God doth now trust you with, and be you faithful in the keeping thereof. When Christ went away, he left us a *Depositum*, he did leave and deposite some of his things in our hands; his Truths, his Ordinances, his Talents, and if I do not keep his trust, his Truths, his Ordinances, his Talents, how can I expect that he should keep my soul for me? Mark how these go together. 2 Tim. 1. 12. *I know whom I have trusted, says Paul, and I am perswaded he is able to keep that which I have committed to him.* Then ver. 14. *that good thing which was committed unto thee, keep.* As if he should say, As we desire that he should keep our trust; so we must keep his trust. Some things the Lord hath committed to us; Some things

we commit to him. Now therefore, as you do desire that he may keep your souls for you; So do you keep his Truths, his Ordinances, and whatever he hath committed unto you.

Fifthly, And if you would be able to do this work of Soul-resignation in the day of your death rightly; then use your self to do it every day. That is easily done, which is often done. And if you look upon the example of Christ, ye shall find, That as soon as he drew near to the Cross, the first thing he did, was, to resign up his Will unto God, being in his agony in the Garden. *If it be possible, saith he, let this cup pass; yet not my will, but thy will be done.* And the last thing he did, was to resign up his soul unto God. This affliction was begun and ended with holy resignation. It's begun with a resignation of his Will, it's ended with a resignation of his Soul. So should all our afflictions be begun and ended with Self-resignation; And if I can but begin my affliction with the resignation of my Will unto the Will of God, I shall end the affliction with the resignation of my Soul into the hands of God; And the more frequently I do it whilst I live, the more easily I shall do it when I dye, and say in truth with Christ, *Father, into thy hands I commend my spirit.*

Sixthly, Study the Sovereignty of God. The more your heart is possessed with Gods Sovereignty, the more Resignation. *It is the Lord, said Eli, let him do what seemeth good,* 1 Sam. 3. 18. *And good is the word of the Lord, said Hezekiah,* 2 Kings 20. 19.

Seventhly, Then behold this Example of Christ, being before you, *whom beholding, &c.* The sight
of

of a resigning Christ will make you resign and say,
Father, into thy hands I commend my Spirit.

And thus now I have done with this last speech of Christ on the Cross. The words of dying Friends are precious, and we remember them. Now ye have heard this living saying of a dying Christ. You that are the friends of Christ will remember them; and the Lord teach us so to remember them, that thereby we may learn both to live and to dye, both to do and to suffer.



THE
Dignity and Duty
OF
Gods Called-ones.

1 Thes. 2. 12.

*That you would walk worthy of God,
who hath called you to his Kingdom
and Glory.*



IN this Chapter you have a Relation of the Apostle Paul's Entrance unto the *Thessalonians*, how they received him, and how he preached to them. For your selves; Brethren, know our entrance in unto you, that it was not in vain: But even after that we had suffered before, and were shamefully intreated, as ye know, at Philippi, we were bold in our God

to speak unto you the Gospel of God with much contenti-
on, v. 1, 2. It was with much sincerity that he preach-
ed: Our exhortation was not of deceit, nor of unclea-
ness, nor in guile, v. 3. In opposition to worldly In-
terests: Not as pleasing men, but God which trieth
our hearts. For neither at any time used we flattering
words, nor a cloke of covetousness; nor of men sought
we glory, neither of you, nor yet of others, when we might
have been burdensome as the Apostles of Christ, v. 4,
5, 6. It was with all gentleness and love: We were
gentle among you, even as a nurse cherisheth her chil-
dren: Being affectionately desirous of you, we were
willing to have imparted unto you, not the Gospel of
God onely, but also our own souls, because ye were
dear unto us, v. 7, 8. It was with much industry and
labour: Labouring night and day, because we would
not be chargeable to any of you, we preached unto you
the Gospel of God, v. 9. it was with all holiness of
conversation, v. 10. We are witnesses, and God also,
how holily, and justly, and unblameably we behaved
our selves among you that believe. With all manner
of exhortation, v. 11. As ye know how we exhorted,
and comforted, and charged every one of you (as a fa-
ther doth his children) that you would walk worthy of
God. So here then you have the Matter exhorted
to, and the Motive pressing thereto; who hath
called you to his Kingdom and Glory. Or, Here you
have,

First, The Person calling, God.

Secondly, The Dignity called unto; who hath
called you to his Kingdom and Glory.

Thirdly, The Duty that flows from thence; That
you would walk worthy of God who hath called you to
his Kingdom and Glory.

Hence

Hence Observe, That it is the duty of all that are called to Gods Kingdom and Glory, to walk worthy of the Kingdom and Glory of God. I shall therefore shew you.

First, What this Vocation or Calling is; and that there is that in it that may and should provoke us to walk worthy of God.

Secondly, That when God brings home any man to himself, he doth it in a way of calling; and why so?

Thirdly, That it is the Duty of all that are called to walk worthy of God.

Fourthly, How a man shall know that he is truly called.

Fifthly, What we should do, that we may walk worthy of God who hath called us.

First, This Vocation is an Act of Gods Grace and Mercy; whereby we are invited to the great Supper of the Gospel, to Communion and Fellowship with Christ. As it is an act of Gods grace and mercy, so it is opposed to works. Rom. 9. 11. *For the children being yet unborn, neither having done good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth.* Calling is opposite to works. So 2 Tim. 1. 9. *Who hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace, &c.* Vocation is an act of Gods grace wholly.

Secondly, Men are invited to the great Supper of the Gospel, that is, to Fellowship and Communion with Christ. 1 Cor. 1. 9. *God is faithful by whom you were called unto the fellowship of his Son Jesus Christ our Lord.*

If you look unto the persons that are invited to the great Supper. *Luke 14. 16. Matth. 22. 1, 2, 3.* [that great Supper is nothing but Communion and Fellowship with Christ] those that are invited. *Matth 22. 3.* are said to be called. *He sent forth his servants to call them that were bidden to the Supper.* And of those that refused to come, it is said, *Many are called, but few are chosen, v. 14.*

Onely this Invitation to Communion and Fellowship with Christ, is to be considered two ways. First, Meerly and barely, as it is an act of God inviting by the Word. Or secondly, As it implies our answer or consent to that Invitation. As when a man is called to an Office either in Church or State, he is said to be called, though he does not accept of it; but when election and voluntary acceptation meet together, then there is a call. So our heavenly Call, taking it in a large sense: All that live under the Gospel are called, and invited. But in a proper and strict sense men are said to be called onely, when they accept, and consent upon Gods Invitation. This distinction is very necessary: For *Matth. 22. 14* it is said, *Many are called, but few are chosen.* And *Rom 8. 30.* it is said expressly, *That whom he hath predestinated, them he also called, and whom he called, them he also justified.* If those that are called, are predestinated and justified, how is it true, *That many are called, and few are chosen?* I answer, Taking Calling in a large sense, for a bare Invitation, many are called. Taking Calling in a strict sense; as implying our answer, and acceptation, and consent thereto; so none are called but those that accept the Call, and are brought home to God. Gods
Ca ling

Calling is an effectual Invitation of a person to the great Supper of the Gospel, whereby a man does accept it, and is brought home to God.

Secondly, How does it appear, That when God brings home a man to himself, he does it in a way of calling; and why so? I answer, If our Conversion be called our calling; and the Saints are described by their calling: The thing is true; *Make your calling and election sure*, 2 Pet. 1. 10. that is your Conversion. Rom. 1. 6 7. *Among whom also are ye the called of God. Called to be Saints.* So 1 Cor. 1. 2. *Saints by Calling.* If the Saints and people of God be described by the *Called-ones*, and our Conversion be termed our *Calling*; Then when God brings home a man to himself, he does it in a way of Calling.

First, Because those that God brings home to himself, are afar off. We call men that are afar off: If they be near, we speak to them. By nature we are afar off from God; therefore when he converts men, he is said to call. Acts 2. 14 39. *Peter standing up with the eleven, lifted up his voice, and said to them, Ye men of Judea, &c. hearken to my words, v. 14. For the promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call, v. 39.* Called upon this account, because ye are afar off.

Secondly, Is it not necessary that we should be conformed to Christ our Head, and to Abraham our Father, the father of the faithful? You shall find Abraham was called Isa. 51. 2. *Look unto Abraham your father, &c. for I called him alone.* Christ is also said to be called in a way suitable to him.

Mat.

Mat. 2. 15. Out of Egypt have I called my son.
Heb. 5. 4. No man taketh this honour unto himself,
but he that was called of God, as was Aaron. *Isa.*
4. 26. I the Lord have called thee in righteousness, &c.
Isa. 49. 1. Listen, O isles unto me, &c. The Lord
hath called me from the womb. We are to be con-
 formable to Christ our Head, and to Abraham our
 Father in our calling.

Thirdly, If God shall bring a man home to him-
 self, according to the practice of men, he must bring
 him home in a way of calling. *I drew them with the*
cords of a man, Hos. 11. 4. When God deals with
 man, it is in a way suitable to man: But why? When
 he brings a man home to himself, will he do it in a
 way of calling, when as he might do it immediately
 by his own infinite power? If I knew that a man
 would not accept my Invitation to Dinner, I would
 never send to invite him. God knows that every
 one will not come, what need he then stand calling
 and inviting? We must consider, That as God will
 deal with man in the way, and according to the man-
 ner of men; So he will deal with man also in the
 way of God too. Christ is God-man. *God mani-*
fested in the flesh, 1 Tim. 3. 6. Because the work of
 our Redemption was to be carried on by the hand
 of God, and by the hand of man both. Whereas
 should God deal with man only as God, then he
 would convert him presently by his own infinite
 power, and never make any invitation to him: And
 if he should deal with man onely as man, he would
 never invite any of the dead: For who is there of
 you that will send to the grave, and invite a dead
 man to your table? But as God, he invites dead
 ones.

ones. There are some that think Christ need not to invite, because he can bring men home to himself by his own almighty power: But such do forget that the Deity works as a man. Others think men are to be converted onely by moral swasions and perswasions: Such do forget that Christ works as God too. But Christ is God man because the great work of our Redemption and Salvation, is to be carried on by the hand of both. As God, he does invite and call irresistably, omnipotently: As man, he invites by perswasion: As God-man, he invites, and gives a heart to accept of his invitation.

Fourthly, If all those blessings and mercies we are call'd to, are called Gods blessings and mercies (as so they are. *Who ha's called us out of darkness into his marvellous light, 1 Pet. 2 9. Who hath called us to his Kingdom and Glory*) it were presumption in me to meddle with the things of God, with *the things that are Gods*, if he did not invite me to it: But if a begger comes to your house, and shall sit down at your table; he does not presume, because you have invited him. God will have his people know, that they do not presume when they come at his Invitation, and call and meddle with the things of God.

Fifthly, If all the work of Christianity be bestrewed with difficulty, and affliction; we had need be called thereunto; for in the time of affliction or difficulty, what shall bear up our heart, and carry us through, but Gods Call: Gods Call is our Warrant, and our strength; therefore fit that all that are brought home to God, it should be in a way of Calling.

Thirdly,

Thirdly, What is the duty (then) of all that are called to Gods Kingdom and Glory?

I answer; It is their duty to walk worthy of God. By worthy is not meant a worthiness of Merit. No; There is a four-fold Worthiness mentioned in Scripture.

First, In regard of Merit; So onely Christ is worthy. *For thou art worthy to take the book, and to open the seals, Rev. 5. 9.*

Secondly, In regard of Acceptation; So the Saints are worthy. *They shall walk with me in white, for they are worthy, Rev. 3. 4.*

Thirdly, In regard of Proportion; So *Our present afflictions are not worthy to be compared with the glory that shall be revealed, 2 Cor. 4. 17.* That is, there is no proportion between the glory of Heaven, and the afflictions we meet with here below.

Fourthly, In regard of meetness, suitableness, and fitness. *Bring forth therefore fruits meet for repentance, Mat. 3. 8.* And thus it is the duty of all that are called, to walk worthy of God, &c.

Reason 1. Because Dignity calls for Duty; and the more Dignity, the more Duty: What greater Dignity, then to be called to Gods Kingdom and glory?

Secondly, The more sad and dismal any mans condition is, the more he is obliged and engaged, and bound to God, to walk worthy and answerably to God who hath called him out of that condition. The condition we are call'd out of, is a condition of great darkness: For that is great darkness a man is in, which he cannot rise out of, nor lie still in: This is our condition; we can neither rise out of it of our selves, nor lye still in it. *Therefore arise from*

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from the dead, and Christ shall give thee light, Eph. 5. 14.

Thirdly, The more comfortable and glorious the condition is that a man is called unto, the more he is engaged to God, who hath called him to that condition. What is good in all the world, or desireable, but we are called to it, in this being *called to his Kingdom and Glory*. Is light desireable? We are *called out of darkness into his marvellous light*. Is Holiness desireable? God hath not called us to *uncleanness, but unto holiness*, 1 Thes. 4. 7. Is Peace desireable? We are called to Peace, 1 Cor. 7. 5. Is Communion and Fellowship with Christ desireable? We are called to that, 1 Cor. 1. 9. *God is faithful by whom ye are called to fellowship with his Son Jesus Christ our Lord*. Is the Kingdom of God and his Glory desireable? The Text says, *We are called to his Kingdom and Glory*. What is desireable, that by our Vocation we are not called unto!

But may not these be lost? No.

The Gifts and Calling of God are without Repentance. The Gifts of the Creation was not without Repentance. *God repented that he had made man*, Gen. 6. 6. But the Gift of effectual Calling is without Repentance; Therefore the more obliged to God for calling; and therefore our duty to walk worthy of our Calling.

Fourthly, The more dangerous it is to refuse the Call of God; The more mercy it is to be called: And the more obliged we are to walk worthy of God who hath so called us. Prov. 1. 24. *Because I called, and ye refused, I will also laugh at your*
cala.

calamity, &c. But that I would have you consider, in the Two and twentieth of *Matthew*, and the first Verse. If you mark the Parable, you will find three Threes run Parallel one with another. First, Three Invitations, Verse the third. *He sent forth his servants to call them that were bidden (to the Wedding-feast) formerly.* Then Verse the fourth; there is the third Invitation. *Again he sent forth other servants, saying, Tell them which are bidden, behold, I have prepared my dinner, &c. all things are ready, come to the marriage.* Three Refusals run parallel with these three Invitations: At the third Verse; *They that were bidden formerly, at the second time of the servants being sent to call them, would not come.* And again, Verse the fourth; *He sent forth other servants, saying, Tell them which are bidden, behold all things are ready, come to the Marriage; but they made light of it.* Verse the fifth (there is the third Invitation) *And the remnant took his servants, and intreated them spitefully, and slew them,* Verse the sixth. Observe three Judgments run Parallel with these three Refusals, *Luke 14. 24.* For it is one and the same Parable. In *Matth. 22. 8.* it is said, *That when the King heard thereof, he was wroth, and said, The wedding is ready, but they that were bidden were not worthy.* And in *Luke*, *I say unto you, says he, not one of those men that were bidden shall taste of my supper.* And Verse the seventh, *The King sent forth his armies (there is a second Judgment) and destroyed these murtherers; And burnt up their city, that was a third Judgment.* What a danger-

ous thing is it to refuse Gods Calling and Invitation ! It is a great mercy to be kept from refusing ; and therefore if God calls, and gives us an heart to accept it, it is our duty to walk worthy of his Calling, Worthy of God : Therefore

Fourthly, When may a man be said to be called ? And how shall I know if I be truly called, or no ?

Those that do not live under a Gospel ministry, nor never did, were never called ; For God does ordinarily call men by Preaching of the Word. But though men do live under the means of Grace, if they have not a disposition suitable, they are not called effectually, though called outwardly. They have not the Wedding-garment ; For what is the Wedding-garment, *viz* A Call to the Wedding-supper, to Communion with Christ in the Gospel, and a disposition suitable to accept the Call ; So that I shall know that I am effectually called.

First, if the Lord hath put forth an infinite and an Almighty power upon my Soul, constraining me to turn from my sins to God. Do they that are called refuse, *Go out into the high-ways and hedges, says the Lord, and compell them to come in.* Luke 14. 23. When a man can say, *The love of Christ constrains me ; I can do nothing against Christ, but for Christ : They are effectually called.*

Secondly,

Secondly, If you are begotten by the Word of Promise, Then you are called effectually. *In Isaac shall thy seed be called*, Rom. 9. 7. How was Isaac begotten? Not in a way of Nature, but *by a word of Promise*, v. 8.

Thirdly, If you be separated from the world indeed, from the things and persons of the world, 1 Pet. 2. 9. *But ye are a chosen generation, a Royal Priesthood, a peculiar People, an holy Nation, that ye should shew forth the praises of him that hath called you out of darkness into his marvellous light.*

Fourthly, If there be in you an aptness, a readiness, and a willingness to be ruled by the Word in all things, Then are you effectually called. So when Cornelius was called, and Peter came to preach to him, Acts 10. 29. *We are all present*, says he to Peter, *to hear all things that are commanded thee of God.* And so when Paul was called; *Lord, what wilt thou have me to do*, says he? Acts 9. 6.

Fifthly, If you can say in truth, *That all things work together for your good*; Then are you called indeed according to his purpose, Rom. 8. 28. Not to them that are called outwardly, but *to them that are called according to his purpose* effectually, and truly. Do all things work together for good? Can you say, I was under such and such an affliction or temptation,

pration, and it wrought together for my good ; and under such a dissection, and it wrought for my spiritual good : Then are you called truly *according to his purpose.*

Sixthly , If you hold forth the praises of him that hath called you , Then are you called truly and effectually : For why are you called , but *that you should shew forth the praises, and virtues, of him that hath called you, 1 Pet. 2. 9.*

If any shall complain, I fear I am not effectually called.

First, Because I was first wrought upon by afflictions. Those that are truly called , I find are called by the Servants , by the Preachers of the Gospel.

To this I answer ; It is true , that God does ordinarily call men effectually by his Ministers, who are the servants he sends forth ; but remember also it is said , *He sent forth other servants to tell them which were bidden, all things are ready, Come to the marriage, Mat. 22. 4.* Christ ha's other servants then these his Ministers ; though ordinarily those he truly and effectually calls, it is by these. But he sends other servants too ; He can give commission to an affliction to bring home souls to himself. VVhat think you of the Prodigal ? *Luke 15.* VVas not he brought home to his Father by an affliction ? Was not *Naaman* brought home to God

God by his Leprosie? You will say perhaps, these were providentially, occasionally. But what say you then to *Zachens*? Was it not a kind of accidental providential Call that he had? And that Christ should call *Matthew* as he passed by, and saw him sit at the Receipt of Custom? *Waldus* the Father of the *Waldenses*, he and a company of his friends had supped together, and been merry; and as they were returning home, one of them fell down dead in the street. This was an occasional means of his Conversion; who was so famous a man, and an Instrument of converting so many Thousands to the true Religion. But shall the Prodigal say, I fear my Conversion is not right, because affliction led me first home to my Father? Shall *Zachens* say, It was but an accidental thing that I ran up into the Sycamore-tree, being low of stature, and so could not else have seen Jesus for the press, whom I desired onely out of curiosity to see? And therefore I fear my Call was not right. God knows how to make use of Contingencies, occasional Providences, and of your Afflictions, to bring you home to himself. And if you be brought home to God by the hand and ministry of affliction, that you can say as one did, *If my Parents had not been undone, I had been undone for ever.* Be content then with affliction, and love it the better. Usually persons have the greatest love for that Minister that was the first instrument of their Conversion.

Secondly,

Secondly, If any shall say, I fear I am not truly nor effectually called, because I do not know the time when I was so called; there being some that can tell you the very time, and the Sermon, and the particular word in the Sermon that was effectual to their Conversion: But I can give no account of any of these.

I answer, The Sun when it comes into a Room where the windows have no shutters, comes in by degrees; but it comes into a room where the windows have shutters, all at once. Where there are the shutters of Profaneness, Drunkenness, Uncleaness, and the like, when such men are wrought upon, the sun comes in all at once. Those that are born of godly Parents, and have been educated and trained up in a godly Religious way, they are converted; but many times they cannot tell you neither the particular Minister, nor the word, nor the time when Converting grace came in upon their souls, it came in by degrees; shall such say therefore they are not truly converted? Suppose a man had had the Stone, but had got a Powder, in the use of which the Stone does wear out by degrees; shall that man say, I never had the Stone? because many that are cured of the Stone, it has been by cutting, and with a great deal of pain which I escaped, and therefore I never had the Stone. So shall I, because I have not had those terrours and troubles of Conscience that others have felt, argue therefore I am not converted? No,

No, but go and bless God that you are converted ; That the Stone is wrought out of your heart in a more kindly and gentle way then in others. I say, What shall I do that I may walk worthy of God ? who hath effectually called me, and in so sweet and gentle a way ?

Fifthly, What shall I do that I may walk worthy of God that hath called me, since certainly called I am. I am either called outwardly onely, or effectually. If a man invites me to Dinner, and I do not go, I am yet to carry it answerably to his love, in inviting me : Much more, when the Lord ha's called me, and that effectually, it is my duty to walk worthy of God who hath thus called me [I am come into a great and open field, through all these precedent Gates, I may proceed to further Particulars hereafter] at present only remember, That a man is said to walk worthy of God, when he walks meetly, suitably, and answerably to that God that hath called him. There are four Expressions Bishop *Davenant* hath in his Notes upon the Epistle to the *Co'ossians*, that run into this same matter. Sometimes a man is said to walk worthy of God : Sometimes of the Lord Christ ; Sometimes of the Gospel : Sometimes of the high-calling whereunto he is called. But that I may speak clearly to the Point, I shall begin with the first of these, and shew you how a man shall walk worthy of God that hath called him to his Kingdom and Glory, that is, suitably and answerably.

First,

First, Observe the Attributes and Excellencies of God, and let them shine forth in you, that shine forth in him. God is a great God; and if you will walk worthy of this great God, you must do some great thing for him. *Solomon* when he would build a Temple for God, said, *It must be exceeding magnificent, for it was for the great God.* It is no great thing to Believe, Love, and Pray, and give Alms to the Poor; but it is a great thing to believe in the face of Impossibilities. To love over the head of injuries; To Pray when ones heart is dead and down; To give Alms to the poor out of but a mite or two, as the widow did; and it is said, *She gave more then all the rest.* It is no great matter (says one) for a man to do great things; but to do great things, and to think himself Nothing; this is a great matter. If you will walk worthy of God, do some great thing for God.

Secondly, As God is a great God; So he is a Sovereign Lord, absolutely free, and is determined by nothing from without, but himself, but onely of his own counsels; Therefore if you will walk worthy of God, what is the thing wherein his good Pleasure lies? Labour to know that: And not onely to do the thing he commands, but serve the good pleasure of God. Be ye more gracious, because God is so freely gracious.

Thirdly, God is infinitely holy, therefore it is not said, Almighty, almighty, almighty, nor Great, great,

great, great, but *Holy, holy, holy*; because God looks upon Holiness as his greatest Excellency: So must you, if you will walk worthy of God, *and be holy as he is holy, in all manner of Conversation,* 1 Pet. 1. 15, 16.

Fourthly, He is a God. All sufficient, Gen. 17. *I am God All-sufficient, walk before me, and be upright.* You give him the honour of his All-sufficiency, in being upright. When you step out from God, to fetch relief some where else, you dishonour God: *Is it because there is no God in Israel, that you go out to the god of Ekron?*

Fifthly, He is a faithful God. His faithfulness is twice repeated. *Faithful is he that hath called you,* 1 Thes. 5. 24. *God is faithful by whom you were called,* 1 Cor. 1. 9. Then would you walk worthy of God who hath called you; When ever God makes a promise, promise your self that thing, because God hath promised it; Not because the creature promiseth it, being big and full of second Causes; but when God promiseth, assure your self of it, because God hath promised it. This is to walk worthy of God, as he is faithful.

Sixthly, He is our chief good, and our utmost end, and therefore in all your affairs you are to begin with him, and to rest in him, and to be boundless and insatiable in your desires after him. A worldly man makes the world his end; and therefore is insatiable

ble, thinks he never ha's enough of it, because he makes it his utmost end,

Secondly, If you would walk worthy of God, &c. Observe what the great design of God is in the world, and labour all you can to advance the same: The great design of God in the world, is to glorifie himself in his Son. Now when a man does pray to God, and Christ shall do the thing for him that he prays for; then the *Father is glorified in the Son.* John 14. 13. *Whatever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.* And when a man does hear Christ, and believe in Christ, and obey Christ, as sent of the Father; Then he glorifies God the Father in the Son,

Thirdly, In case you have any work to do, first go to God before you try other means; it is no great honour to God to come to him in the last place, when you have no whether else to go, and to trust God when you can trust none else. But to believe in the face of Impossibility, and to love over the head of Injury, and to pray when all is dead and down; This is worthy of God.

Fourthly, Observe what that is that hath been your god, and give that to God. Bishop *Babington* (who was a good man in his time) observes, that the Children of *Israel* did sacrifice to God that which was the gods of other Nations; and herein they honoured God. If you can give that
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to God which hath been your God; consider God the Father gave that to you that was dearest to him. If you give him that which is dearest to you, which you have made your God; This is a thing worthy of God, *who hath called you to his Kingdom and Glory.*

Fifthly, Take heed of sinning in secret, because God sees you; and be sure you be much in private duty, for God beholds you: The more I walk in the eye of an All-seeing God, the more I walk worthy of God.

Sixthly, In case you do, or have received any mercy from God, be not only thankful upon account of a benefit, but praise God: There is a great deal of difference between Thankfulness and Praise. I am thankful to God for a benefit; but I praise him for that excellency of God which shines forth in that benefit.

Lastly, Let there be always something of God stamped upon all that you do, suffer, or enjoy; Do you think that a naked Profession is worthy of God? To pray morning and evening, and never think of God all the day after, is worthy of God? No, but if you will walk worthy of God, something of God should be stamped upon all your doings, Sufferings, Company, Converses, and Enjoyments. How is it with you, as to what you have heard? Observe your selves; Would you walk worthy of God? You have heard it is the duty of

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*all that are called to his Kingdom and Glory ; But Lord, how few are there that walk worthy of God, of the Gospel, of Christ, of that high calling whereunto they are called ? Are there not some among us that sit under the Gospel, that in point of Righteousness live beneath Heathens ? That walk contrary to their Profession ; Is this to walk worthy of God ? Are there not some of us, that at the best walk in a Legal way, as under a Covenant of Works ? Either you are called effectually, or you are not ; Called you are outwardly, all of you that live under the Gospel ; If you be not called effectually, the time will come, when you will have this dreadful Question put to you, *Friend, how camest thou in hither, not having a Wedding-garment ?* Not having a Gospel disposition suitable to a Gospel-dispensation. If you be called effectually, you are called to a Kingdom. And faithful is he that hath called you, who also will do it. *Onely let your conversation be as becometh the Gospel, worthy of him who hath called you to his Kingdom and Glory.**

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FINIS.

